The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XIX. NO. 24.—WHOLE NUMBER 960.

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Daily Public Worship.

PUBLIC WORSHIP is celebrated, every Week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M.
In ALL SAINTS' CHURCH . . . . 6 1-2 "
In ST. LUKE'S CHURCH . . . . 8 " 6 1-2 "
Holy Communion every Sunday at 7 A. M., except 2nd Sunday in the month, at the usual hour.
In ST. CLEMENT'S CHURCH . . . . . 8 "
In CALVARY CHURCH . . . . 8 " and 6 P. M.
In CHURCH OF THE ANNUNCIATION . . 6 " and 6 "
In CHURCH OF THE HOLY COMMUNION . 7 1-2 and 6 "
On Fridays, evening Prayer, with Lecture, at 7 1-2 P.M., and on Saints' Days a second service, Lecture and Offertory, at 11 o'clock A. M.
In EMMANUEL CHURCH . . . . 8 A. M., and 6 P.M. on Fridays and Holy Days.
In CHURCH OF THE HOLY APOSTLES . . 8 "
In GRACE CHURCH BROOKLYN HEIGHTS, . 6 " and 6 "

Calendar for August.

12. Tenth Sunday after Trinity.
19. Eleventh Sunday after Trinity.
24. St. Bartholomew the Apostle.
26. Twelfth Sunday after Trinity.

September.

2. Thirteenth Sunday after Trinity.
9. Fourteenth Sunday after Trinity.
16. Fifteenth Sunday after Trinity.
19. Ember Day.
21. St. Matthew the Apostle. Ember Day.
22. Ember Day.
23. Sixteenth Sunday after Trinity.
29. St. Michael and All Angels.
30. Seventeenth Sunday after Trinity.

Poetry.

From the True Catholic.

Te Deum.

Whence is this sound, that surges on my ear
In billowy majesty, as it were sung
By Christendom's deep heart and burning tongue,
One rising harmony? Methinks I hear
The echo of thy voice, O sacred Past!
Thro' the far ages on the strong wing borne
Of music, deathless, tho' all else is gone:
At that high note then rises on me, vast
With heaven-kissing towers, the marble pile
Hoar with the moss of time; I move again
'Mid sculptured column, and long solemn aisle,
But ah! it dies away in hollow strain
Amidst yon whispering arches, and in dread
I stand within a temple of the dead.

Where art thou, SPIRIT, who aforetime dwelt
In saintly souls! when Christ's dear Church was one
In heart, in life; when in pure unison
Of inward faith all true believers knelt
Around the common altar, from the host
Of full-voiced worshippers the chaunted creed
Rose as a tuneful utterance indeed
Unto the FATHER, SON and HOLY GHOST?
When the broad Europe was one Christendom,
One native land, that knew nor East nor West,
One gathered household and one happy home,
When the same mother clasped us to her breast,
Baptized us at one font, and daily fed
From the Lord's table with the Holy Bread.

O heavy change! since self-will, fury-driven,
Fired the deep mine, laid by corruption slow;
Alas! its triumph was its death-stroke, lo!
The stately Temple was asunder riven;
And now amid the ruined heaps we dwell,
Striving the shattered altar to restore.
What is our faith? a world prized creed no more;
A snapt enchanter's wand; a faded spell,
Whose words have lost their power, tho' loudly spoken,
To sway the storm, or call the dead to life.
What is our worship, save a fragment broken
From the torn wreck, a hot and angry strife
Over Christ's mangled limbs, while vainly we,
Like Isis, roam to find their unity.

Awake, awake, Church Catholic of Christ!
Uplift that God-taught chaunt of love once more;
Let but its quickening spirit now breathe o'er
The enthralled clay, and that for which thou sigh'st,
Soul of sad Christendom! with might untold,
With more inspiring life it shall create
Than cold theology and word-debate.
Called by the voice of song, that ruin old,
As a fair wondrous vision shall arise;
Faith shall rebuild her altars, reverent Art
Hallow the walls with beauty; and thy heart
Beat in glad union with all harmonies:—
One Truth, One Lord, one worship as of yore;
One Spirit and one Body evermore.

Newburyport, Mass. E. A. W.

Selected Matter.

From the Christian Remembrancer.

Review of Mill's Sermons.

THEOLOGY OF THE EIGHTEENTH CENTURY.

The theology of the age immediately preceding our own, viewed in the gross, presents itself to us under some such aspect as the following:—At other periods of the Church's history, such as the middle ages, or that of the Continental schism, we can for the most part lay our finger on definite, energizing principles, which constituted the doctrinal error or peculiarity of those times and views. But the characteristic of the period just mentioned is the absence of any decided characteristic at all Our shelves are crowded with its productions in the shape of sermons or treatises,—smooth, generalizing essays, generally elegant, often learned; the writers *acerrimi vindices*, on occasion, of this or that theological statement, staunch upholders at all times of morality, of the necessity and excellence of religion and the like. Nor is it so easy to convict their theology of positive erroneousness as is commonly supposed. Our friends of a certain school, we are aware, make short work of it by saying that they were deficient in the '*articulus stantis aut cadentis ecclesiæ*.'—But admitting for a moment that this dogma in question, even when rightly understood, were such a criterion, we apprehend it would be difficult to fasten upon these writers the imputation of advancing anything against it. With the Church Prayers, and especially the Communion Office, expressly declaring Christ to be the sole meritorious cause of man's salvation, it would be contrary to all fair rules of judging, to pronounce that they denied that which from the prayer-desk and the altar, they thus in effect inculcate Sunday by Sunday, and *against* which it could, from the very undogmatic character of their written teachings be very difficult indeed to show that they ever advanced any thing. No! whatever errors they might hold in solution, it was not their manner to precipitate them. If there was not much to command admiration in the depth of their speculations and teachings, there was on the other hand but little of a positive character for an objector to lay hold of. The school which is thus foremost in insisting on the defectiveness and antiscriptural character of their theology, does in reality itself lie much more open to the charge.—In proportion as they have taken to systematizing and pushing formal dogmas, their hetrodoxy assumes a positiveness and saliency which renders it a much fairer mark for an *haereticorum malleus* to strike at. The blows which sink unfelt into the yielding and accommodating generalities of those *safe* theologians, or glance harmless from the broad shield of the Church's ritual teaching, with which when assailed, they were wont to cover the weak places of their exhibition of the truth, light heavily and effectively on the more definitely advanced position of a school who disdain to be beholden to any such defences. As to the former school—who ventures to call in question the morality of Blair, or to cast a doubt on the piety of Sherlock? And as they confine themselves for the most part to views and statements coming under those generalities, it is really far easier to condemn than to convict them. Not so the class of writers with whom we are comparing them; they by no means decline to commit themselves to distinctly expressed views; rather do they glory in the clearness and simplicity with which they can unfold, according to their conceptions of it, the whole scheme of the Gospel: and then the weakness of their views renders easy the refutation which their dogmatic character has in the first instance provoked. "They court the fall they find." Their solifidian monodogma, so to call it, (for into it their whole stock of dogmatic theology may always be resolved) is at bottom so absurd, that it cannot stand the slightest examination. Judging from all the sermons we have heard from divines of this school—and they are not a few,—we believe that we do not misrepresent their doctrinal system by stating it as follows. St. Paul tells us, that a man is justified by faith—that is, by having faith, and by the faith which he has. But when has a man this faith? Is it sufficient that he has love to Christ, and puts his trust in HIS merits for his salvation? "Not necessarily," it is replied, "because he may be putting some trust in himself too." What then is sufficient to constitute him the possessor of this saving faith? "He must throw himself upon Christ's merits entirely," is the answer. But what is the test whereby to judge whether he does trust in Christ thus entirely? or wherein does this entirety of trust consist, and what is its essence? "It consists," mark the reply, "in his renouncing his own merits." When a man does this, then, and not till then, he throws himself upon his Savior's merits; then, and not till then, he has saving faith.

Now let it be observed, first of all, that the view, conviction, or feeling, on the attainment of which a man's salvation is here said to depend, is, when reduced to its elements, a merely *negative* one; it is not any belief that so and so *is* that is required of him, but that so and so *is not*—viz., that he himself, personally, has not any merits of his own; this, and not the act of believing any thing positively concerning Christ's merits, is in the last resort avowed to be the essential part of the thing to be held or felt:—and, secondly, that the subject of this negative belief is, after all, no profound spiritual truth, such as the non existence of evil in the DIVINE NATURE, or the like, but something about the man himself. Was ever any thing more preposterous set forth as a theory of the manner of man's salvation? or was ever a more miserably scanty creed propounded as alone essential to salvation, and sufficient for the cravings of man's spirit, than this, to which we fearlessly assert once more that the dogmatic teaching of this school is reducible,—"I believe that I have no power to save myself, no merits of my own?"

That we have not misstated the doctrine of this school, according to the formal idea of it, we are confirmed in believing, by finding that Dr. Mill, in his Advent Sermons, has described it in very similar terms:—

"According to this view, then, the essential form and idea of Christianity, without which it exists not, and in which it cannot fail to subsist, is the one doctrine, *consciously embraced*, of man's inability to save himself, and his dependence for this altogether on what the Gospel of Christ has provided for him. In the definition of this provision, which should therefore appear peculiarly necessary here, the first inculcation of this view undoubtedly included the great Catholic truths concerning the Trinity and the Incarnation; but it is now more common to be content with such recognition of the Divinity of the Son and of the Spirit as suffices for the reception of the full satisfaction for human guilt by the one, and of renovation of heart by the other; these doctrines being at least so far received as the perusal of Holy Scripture, with prayer for Divine aid, has enabled the individual to read them there. For in any case, the one essential requisite, the one point on which all other salutary things depend, is stated to be this;—that the man, convinced of his inability to supply the demand of the Divine law, reposes his whole trust and confidence in the righteousness of Christ the Lord. That happy moment being past when the soul seeing its own helplessness does thus cast itself upon the saving mercies of the Son of God, a principle of heavenly life thenceforward takes possession.

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"That there is a measure of truth mixed with this representation, partial and unsound in several respects, as it may be shown to be, no orthodox christian can doubt. If the point in which this system chooses to place the whole Christian idea were not a truth in itself, and a truth moreover that is essentially involved in the foundation of Christianity, this system would not have any of the power which experience proves it to have possessed of winning some earnest and well-disposed minds to its support. It is indeed a great truth, that fallen man is altogether unequal to the task of his own recovery—that neither the merit nor the power by which he must work is of himself; it is a truth alike certified to us, whether we consider the astonishing means employed for our redemption by Him who is not wont to use means that are unnecessary. Whether we ponder the images of lost sheep and others by which the Incarnate Deliverer Himself denoted those whom he came to seek and to save; or whether lastly we ask the testimony of experience, consulting not only the conscience of the sinner when first repenting, but the better intelligence awakened in the restored penitent. The highest saint, in proportion to his sanctity and obedience, discerns more keenly the sinfulness of his yet remaining frailty, and his defect from the grace afforded him: the greater his labors in comparison with those of others, the more readily will he join with the Apostle in ascribing the glory entirely to the grace that prevented and that succors him,—the more sensibly will he feel the truth, that without Christianity he can do nothing. It is therefore by no means the recognition of this truth,—it is not even any exaggeration or incorrectness in the mode of stating it, that we blame in this idealization of Christianity; it is rather that this one truth is placed in a position that belongs not to it, and dissevered from others in connexion with which alone it can truly be discerned, or bears any real meaning; that thus the Apostolic balance of truth being disturbed, and some doctrines so stated as to overbear or displace others no less sacred, the exclusive attention to a few favored points conduces by the sure process of things to endangering the right reception of all." p.p. 33. 46.

And to pursue the system, for a moment into its results: legitimately worked out, it produces mischiefs far more serious than can be charged upon the system, (or no system if you will) with which we are comparing it. It is not to our purpose to enter into the nature or degree of those evils; the task has been frequently performed; by none more ably than by the author just quoted, in several of his sermons. That these fruits in all their fully developed malignity, have not always been borne, is gladly admitted; but this must be attributed, not to the system, but to something extraneous to and corrective of it.—We again quote Dr. Mill:—"Still uncatholic and anti-ecclesiastical as are the inevitable issues of this mode of idealizing the Gospel, great especially as is its hostility to the notion of sacramental grace and an apostolically descended commission of ministry, yet, do we assert that all Catholic Christian ideas are wanting in them?—By no means; for some of these are inseparable from any portion of true Christianity; by God's great mercy, Christianity is possessed by thousands who profess this system, to a degree far greater than this system itself is capable of imparting." p. 49.

The same men who seized upon this dogma as the essence of Christianity, formally considered, were happily, at the same time, fully penetrated with a sense of the necessity of ritual and spiritual religion, and contended with no less earnestness for the one than for the other; only the attempt to bring their two positions into theoretical harmony proved utterly abortive. They labored and toiled with a laudable perseverance to clothe their lifeless negation with flesh and bones; to prove that a good conversation must come of the denial of any goodness as possibly appertaining thereto; to fetch *nonnihil* out of that *nihilum*. But in vain did they strive to induce their practical teaching to coalesce with their doctrinal formula; like the oil and vinegar of the poet, the obstinate elements persisted in remaining in a state of separation, if not of positive antagonism.

In their discourses they generally proposed to themselves these three topics:—1st. That renunciation of one's own merits is the essence of Christianity. 2dly. That holiness is requisite for salvation; and 3dly. That these two positions are coherent, and consequent the one on the other. The first of these they proved, no doubt, to their own satisfaction The second, to that of all, save avowed Antinomians or infidels. The third, we undertake to say, neither to their own, nor to that of any body else.

We have entered at some length into the real nature of these views, as affording a contrast (which indeed, the upholders of them always challenge) with the state of things which they were intended to supersede. The contrast is between their tangible and systematized aspect, and the far less assailable shape which the teaching of the last century assumed. For practical results fairly deducible from the two systems respectively, without calling in the aid of any extraneous element, we have no hesitation in striking a balance in favor of the older one Better, by far, the "Puerorum nænia, *quæ regnum recti facientibus offert*," better to live and die under, the childish and stunted theology, but sound morality and good common sense, of a school who, whatever their other defects, at least told men to do good and God would reward them, and so preached a judgment according to works;—than theirs, who taking their theory strictly, taught a judgment according to feelings, and who *should* have been, though they *were* not Antinomians.

To return then to the characteristics of the older of these schools. They have been described as consisting in a certain flatness and deadness; an easy, moralizing, pietizing manner of dealing with religious duties; an absence of any thing, either in the way of motives inculcated, or privileges and graces insisted upon, which a pious heathen, believing in a Providence and a separation between the good and bad after death, might not have propounded; a reticence as to any formal scheme of doctrinal truths; a habit of placing those truths in the back ground, as the heavy artillery of their battle, in case of need or gainsaying, rather than in the hands of the Christian warrior, as the weapons of his warfare. Admitting this, then, as the aspect of their theology, what account is to be given of the phenomenon? We have already rejected the solution offered by the rival school which succeeded, and in some degree superseded them, and we have to substitute some other for it. The case of a church relapsing in its theological teaching into a state of little more than a refined morality, is by no means a common one. A low state of spiritual or even moral vitality in the members of a church is indeed, unhappily, very frequently seen: but then it is generally under earnest protest, founded on some sort of exhibition of Christian truth on the part of its authorized teachers, that such relapse takes place. Here, on the contrary, we have the spectacle of a church, the teachers no less than the taught, drifting quietly away from all effective practical hold on those great articles of faith which in her formularies she still preserved inviolate. Now, we believe it to be a universal truth, that the secret spring of all error in the practical teaching of Christianity lies in the misconception, misstatement, or misapplication, whether in the way of defect or excess, of the supernatural element in it. It might be foreseen from the nature of the case, that this would be so. Wherein does a revelation differ from a philosophy, or a system of ethics, but in this, that it brings down something above nature to bear upon the ordinary and natural state of things, whether this something comes in the shape of a law, a principle, or whatsoever? And to be obedient to the revelation, you must not only give whatever of the supernatural it introduces, *a* place in the scheme of things, but that particular place which by the tenor of the revelation it claims. The Israelites were very willing to accord to Jehovah a place in their worship, even in the times of their worst corruptions; but then they would have as πάρεδροι with Him the golden calves in Bethel and in Dan. So, too, the Samaritans were very willing to learn "the manner of the God of the land; howbeit, every nation made gods of their own, and put them in the houses of the high places. So these nations feared the Lord, and served their graven images." (2 Kings XVII. 28 29. 41.) But this was no proper acceptance of the Mosaic revelation; for by its fundamental law it stipulated that no other Gods but the ONE should be served. And even so, now that a revelation is come, which by its tenor claims for SOMETHING yet holier than a law, and yet diviner than a principle, a specific place, office, and efficacy, in the spiritual economy which it introduces to view, it is vain to think that we are obe dien subjects of that revelation, or faithful expounders of it, if we assign to that its supernatural element, any other than the position thus claimed.

From the Colonial Church Chronicle.

AN INQUIRY INTO THE PROPER MODE OF RENDERING THE WORD "GOD," IN TRANSLATING THE SACRED SCRIPTURES INTO THE CHINESE LANGUAGE. By Sir George Thomas Staunton, Bart., M. P. London: Lionel Booth, 1849.

SOMEWHAT more than two centuries ago, the Roman Catholic World was agitated by the well-known contests between the Jesuits and Dominicans in China, which demanded the formal interposition of the Pope, and ended in the ejectment of the former from the Chinese empire. One point of difference, on which indeed a charge was founded against the Jesuits, was that of their use of the word *Tien*, (Heaven,) and *Shang-Tee*, (Supreme Lord,) to represent the idea of God. The contest, on this point at least, was decided by the bull, *ex illa die*, issued by Pope Clement XI., in 1715, which decided that the abovementioned words should be rejected, and the word—a new compound formed for the purpose—*Tien-Chu*, (Lord of Heaven,) be used to denote the God of Christians.

The same contest has now arisen among Protestant Missionaries. *Their* turn is now come. Two learned pamphlets, on the proper rendering of the word "God" in Chinese, written by Dr. Boone, American Missionary Bishop, and Rev. W. H. Medhurst, Missionary, we believe, of the London Missionary Society, have appeared, advocating diametrically opposite opinions, which will be mentioned presently; and, in this contest, all scholars in the Chinese language, interested in the subject of Missions, have taken, more or less, a part. The point in dispute was referred, in 1843, at Hong Kong, to a Committee. But this Committee could come to no conclusion; and, in its turn, handed the knotty matter on to the Committee of Delegates." These, too, have failed to settle it; and it is now referred, not certainly to a very hopeful tribunal—to the Bible Societies of Great Britain and of America.

The essay or disquisition of Sir G. T. Staunton, is presented to the Christian world, with a view to facilitate the solution of this very important point; and we at once say, it seems calculated to solve it. It is a singularly temperate, clear, and, to our minds, conclusive argument; and those who know the author, will not need to be told that it is marked by that delicacy and courteousness which belong to his character, and by that philological acumen which has acquired for him an European reputation.

The writer first examines the force of the two words rejected by the decision of Rome, and which were common terms of the Confucian theology, viz., *Tien* and *Shang-Tee*. Comparing these with the substituted term of *Tien-Chu*, he seems to acquiesce in the propriety of discarding the former of the two Confucian terms, as being equivalent only to one word,—"Heaven"—and as frequently meaning only the material heavens. The latter word, *Shang-Tee*, he vindicates from the suspicion and slur cast upon it, showing that it did and does represent the highest idea—though, of course, an imperfect idea—which the Chinese have, of a Spiritual and Supreme Ruler of the Universe; and that it probably conveys as just an idea of Deity as Θεος did to the pagan Greek, which yet the Apostles did not hesitate to adopt, to express their Christian idea.

"The phrase, *Tien-Chu*," he remarks, "is, in itself, unobjectionable. It is quite as descriptive of the high attributes of the Deity as *Shang-Tee*, the Supreme Ruler. But it is an innovation, while *Shang-Tee* is ancient and classical. The Christians are, therefore, popularly considered by the Chinese as the introducers of a new and strange God, a sort of idol of their own; and this notion has been sedulously inculcated until very lately by the Government." (Page 21.)

This he illustrates by some curious comments on a portion of the Roman Catholic writings, extracted from an edict published in 1805, and worth attending to.

The Protestants, however, succeeding to this contest, and requiring a settlement of it, seem involved in very great confusion. They have been, apparently, equally desirous of avoiding the Confucian phraseology, and the Roman Catholic substitute. The word *Tien-Chu* (Lord of Heaven,) is, therefore rejected, *uno ore*, as, of course, is the simple *Tien* (Heaven;) and *Shang-Tee* does not find much more favor. They have therefore been induced to appropriate a fresh word to their purpose; and some of them counted for the use of the term *Shin*, which means "spirit, or spiritual essence," to designate the Deity. Against this, others demur; fresh substitutes are proposed; but the controversy turns mainly on this word.

The actual state of Protestant authority seems to be this:—Dr. Morrison generally adopted the word *Shin* to express "God," in his version of the Bible. Mr. Kidd, the Chinese Professor of University College, London, defends this use. Dr. Boone is a strong advocate in favor of it. Mr. Milne uses the word *Shin* in some of his Tracts, but both he and Dr. Morrison occasionally employ *Shang-tee* in their later publications. Mr. Gutzlaff adopts the term *Shang-tee*. Mr. Medhurst, rejecting *Shin*, and frequently employing *Shang-Tee*, yet suggests and recommends a wholly new compound to express Deity, viz.: *Tien-Tee* and *Tee* (Heavenly Ruler) and (Ruler.)

In the midst of this conflict, Sir G. T. Staunton speaks reverently, dispassionately, acutely, and, as it seems to us, authoritatively. The Roman Catholic substitute he thus disposes of:

"I do not advocate," he says, "the retention of the Roman Catholic phrase, *Tien-Chu*, but I cannot agree with Mr. Kidd, in thinking it ought to be rejected from a 'fear to identify the doctrines of the Bible with the system of Popery.' I do not find that any portion of our sacred phraseology was changed at the Reformation on any such ground." (Page 41.]

Again he remarks, with much good feeling:—"Upon a deliberate consideration of all the bearings of the question, it still may be right to reject the term, [*Tien-Chu*] but I cannot agree with those who think that this should be done upon the specific ground of its being advantageous or desirable that Protestant and Roman Catholic Christians in China should be distinguished from each other by their employment of different words for the Deity. This distinction may be unavoidable, but it must always be a matter of regret, from its tendency to suggest to the Chinese that Protestants and Roman Catholics do not worship the same God; which is not only untrue in itself, but is a mischievous exaggeration of the difference between the two forms of faith, which can have no other effect in China but that of discrediting our common Christianity." [Pp. 24, 25.

Upon the adoption of the word *Shin*, he is clear and decisive. He strongly opposes it, on account of its being too low and too wide in its acceptation, and on other grounds which we cannot particularize, but which are fully and pointedly set forth. In truth, the stress of his argument is on this point. He likewise disapproves of Mr. Medhurst's substitute, *Tien-Tee*, as being wholly new, and because any appearance of vacillation or uncertainty in the choice of the phrase to denote the Deity, tends to derogate from its sacred authority."

On a full consideration of all the bearings of the case, he decides, therefore, in favor of the old, classical, and sufficiently expressive term, *Shang-Tee*, as the medium of communicating to the Chinese the full idea of Him whom, in some sort, they ignorantly worship. It remains only that we state the conclusion to which this able writer brings his argument, in his own clear and graceful language:

"In conclusion, it must be confessed that this question is, after all, nothing else, than a choice of difficulties. In the Chinese language, there neither is, nor could there well be expected to be, any word which fully and correctly conveys the idea which we Christians attach to the word God. Words are nothing but the symbols of ideas, and we have not yet implanted the idea itself in the Chinese mind. All, therefore, that we can do, in respect to a choice of words, is, to take the best word which the language supplies, and then to make the best use of it we can. I think I have shown that the term *Shang-Tee* has, from time immemorial, been employed in China, in a sense more nearly approaching to that which we attach to the word God, than any other which at present exists in the language of the country. I, therefore, conclude that we ought to employ it for this purpose, not only because it is the most appropriate phrase, but also because its rejection will be attended by the various positive incongruities and inconveniencies to which I have alluded." [Pp. 42, 43.]

We cannot part with this treatise, without expressing our satisfaction at the reverential tone with which the subject is treated, and recommending it as a valuable, and interesting, and curious specimen of sacred philology.

This question, however, is a practical one, and comes home to our own doors. The opening of our Victoria Mission—the appointment of our first Bishop—renders it needful that the Church of England should come to some decision on this point. Hitherto it has been in the hands of the English non-conformists. We cannot, of course, look to Dr. Smith to decide it personally; his brief residence in the country, passed in visiting several distant parts, necessarily leaves him unfurnished with sufficient knowledge to do so. We fear, too, from an extract of his journal, adduced by Sir G. Staunton, that he is disposed to prejudge the case somewhat superficially. Besides this, it is not his place to assume this responsibility. We presume that he will not think himself justified in adopting at once either the old and literal version of the Bible by Dr. Morrison, or the new and free one of Mr. Medhurst, with the settlement of this question involved in them, and so commit the Church of England on this point, without some authority other than his own judgment. Although Dr. Boone has formed his opinion on the subject, yet, probably, consultation with him, and reference to the American Board of Missions, and a formal appeal to our Episcopal Bench, may be the most satisfactory way of providing means for coming to some authoritative conclusion on this important subject; one on which, perhaps, the success of the Mission happily established on the borders of the Chinese empire, which will have to deal with a shrewd, controversial, metaphysical people, may depend.

Communications.

For the Churchman.

"THE SEMINARY.—FICTION AND FACTS.—A writer in the Churchman asserts that it is not a fact that the House of Bishops have declared officially, with respect to Dr. Onderdonk, 'that, although the remission of the suspension is a probable event in contemplation of law, yet they consider the probability of its occurrence so slender and remote, as scarcely to afford a reasonable basis for future action.' And, furthermore, he ventures to say, that, except by passing the *resolution* with which the report concluded, the House had no action on it whatever!! 'They did not even accept it, or order it to be entered on the Journal. It is of no authority, except what it may derive from containing statements and opinions put forth by certain bishops.' Considering that we are in midsummer, there is a *positive* degree of *coolness* in such an attempt to cover up the real state of matters. How did the Report get into the Journal, and the resolution—That the Secretary be instructed to transmit, with the resolution, a certified copy also of the Report just read, to Bishop Onderdonk? What next?"

MR. EDITOR:—The above, in perfect keeping with the morals of that paper, is from the pen of the editorial "Nobody," of the Protestant Churchman. It has reference, as your readers will at once perceive, to an article of mine, in your paper of July 21st. A more wicked piece of Jesuitism could not well be put together. The alarm of Romanizing comes with an ill grace from those whose minds are so corrupted with the worst principles of Popery. The writer dares not say, in honest terms, that the assertion he rightly attributes to me is not true. But still, unwilling that the truth in the case should be known, and desirous of making a false impression on his reader, he avails himself of an unimportant omission, which I acknowledged in yours of July 28th, and of the fact of the Report of the Committee being on the Journal of the House, and then—under cover of a mode of expression which might seem to limit his design to *these particulars*, and yet with the real intention to make his readers believe that the House of Bishops *did* officially declare what Drs. Anthon and Hawkes said they did, and what I denied that they did—he accuses me of "an attempt to cover up the real state of matters." My omission—by no means an important one—of the resolution that a certified copy of the Report be sent to Bishop Onderdonk, I corrected, as stated above, before I knew any thing of this piece. As to the question, "How did the Report get into the Journal?" it is to be answered by the Secretary or the members of the House. And as to "an attempt to cover up the real state of matters," let the reader judge where there has been covering, and covering, too, with a positive misstatement, when he reads the following extracts from the Journal—pages 169, 170, 171:

"The following report was received:"*

Here follows the Report from which Drs. Anthon and Hawks extracted the passage which they, sustained now by the anonymous editor of the Protestant Churchman, call an official declaration of the House of Bishops. It concludes as follows:

"In conclusion, your committee respectfully recommend the adoption of the following resolution:

Resolved, That the Memorialist have leave to withdraw his Letter and Memorial.

All which is respectfully submitted.

T. C. BROWNELL,
JOHN H. HOPKINS,
J. P. K. HENSHAW,
GEO. W. FREEMAN.

House of Bishops, Oct. 27, 1847.

The undersigned, without taking part in the argument of the Committee, concurs in the resolution presented.

SAMUEL A. M'COSKRY."

The Journal then proceeds:

"The Report having been read,

On motion of Bishop M'Ilvaine, seconded by Bishop Lee,

Resolved, That the House adopt the Resolution recommended by the Committee.

On motion of Bishop Johns, seconded by Bishop Otey,

Resolved, That the Secretary be instructed to transmit the Resolution now adopted, to the Right Rev. Benjamin T. Onderdonk; and also a certified copy of the Report just read."

And now, let the intelligent and honest reader say, Where is there a shadow of authority for asserting, in reference to any part of the abovementioned Report, save the Resolution at its close, that "*The House of Bishops have declared officially?*" Where has there been "an attempt to cover up the real state of matters?" Where has there been falsehood substituted for an honest representation of this real state of matters? The Protestant Churchman, besides many similar instances, stands branded with the guilt of having long since asserted, and having never retracted, the falsehood that the verdict against the Bishop of New York was found unanimously by the Court. It now becomes a partaker of the sin of saying falsely that "The House of Bishops have declared officially, that, although the remission of" the Bishop of New York's "suspension is a possible event in contemplation of law, yet that they consider the probability of its occurrence so slender and remote, as scarcely to afford a reasonable basis for future action." I hold it to be a sound canon in morals, that, whatever mitigation of the guilt of a falsehood may be allowed, in the plea of ignorance, of forgetfulness, or of haste, the refusal to retract that falsehood, when pointed out, gives it the character of being wilful and deliberate; and if it does injury or wrong to another, it becomes malicious. C F.

P. S. Since writing the above, I have seen The Protestant Churchman of November 6 and 13, 1847. From the former I quote as follows:—"Notwithstanding the 'good authority' from which The Tribune professes to speak," (The Tribune had told *the truth* in the matter,) "it is, we are assured, not equal to that by which we advisedly reaffirm" (*Who* could be such strong authority for what occurred in the House of Bishops, which meets with closed doors? The Journal was not yet published;) "that the House of Bishops DID" (so printed in the original,) "accept the Report of their Committee of five." In the latter is an article from the North American, of Philadelphia, which says, "The Report of the Committee of five Bishops (which was strongly adverse to the suspended Prelate's Memorial) *was*" (so printed,) "adopted by a vote, 16 to 6." The article farther says, "This statement of facts may be relied on, being made on the authority of one of the Bishops who took part in the proceedings, and whose letter on the subject lies before us;" and who probably had much to say about morality.

This number of The Protestant Churchman (November 13, 1847,) also contains a letter from Bishop Ives to the editors of The New York Courier and Enquirer; from which I quote as follows:—"The fact is, the vote was on the *Resolution*, distinct from the Report, and hence, could not have been, in any respect, an exponent or test of the views of the Bishops on the Report itself; as the following circumstances will show:—Before the vote was taken on the Resolution, two or three Bishops, and they not of the six," [the six who voted against the Resolution, and who had acquitted Bishop Onderdonk on the trial,] "inquired whether, by voting for the Resolution, they would be understood as *approving the Report*; and were answered by members of the Committee, "certainly *not*." If the answer had been different, four of those (I know by their own declarations,) who voted *for* the Resolution, would have voted *against* it."

I take the following from The Episcopal Recorder of November 20, 1847:

"CORRECTION.—We have received, from a respected member of the House of Bishops, the following correction of an error which was copied into our columns last week, from one of the secular papers:

'REV. AND DEAR SIR:—There is a misstatement in the article of the North American on the case of Bishop Onderdonk, of New York, copied into your last week's paper, which it would be well to correct. It is there stated that the vote in the House of Bishops was on *the Report* of the Committee of five. The vote was not on *the Report*, but on *the Resolution* appended to the Report, viz.: that the Memorialist

* Any one at all acquainted with parliamentary usage, knows that such an entry by no means implies an official reception by the House. It is simply the Secretary's record of the document having been brought into the House, and been received, in the sense of its having reached its place of destination. A document thus received, might afterwards be very fairly the subject of a resolution that the House do *not* receive it; that is, so take it, as to imply the necessity or propriety of having any action on it whatever. In the present case, the Report having been, in any sense, officially received by the House, is left to be gathered from the facts of their having adopted the *resolution* recommended in it, and ordered a copy of the whole document sent to the Bishop of New York.*

There is no record of an official reception by the House. The *Resolution* is particularly recorded to have been *adopted*. What the Secretary was instructed to transmit to the Bishop, were "the resolution now *adopted*, and also a certified copy of the Report just *read*." But this editor knows very well that even if the House had resolved to *receive* the Report, that would not justify the assertion of Drs. Anthon and Hawks, that it was the *official declaration* of the House. It could be made such only by being *adopted*, and thus put forth by the House as its own act.

* It is not unworthy of notice by those, if there are such, who still cling to the notion that this diocese is vacant—that Bishop Onderdonk's Letter to the House of Bishops was, on special resolution, "*received*" by them, and referred to a Committee, as from "The Bishop of New York;" (*Journal, page* 123,) that his Memorial was laid before the House, by virtue of a request made of the presiding Bishop, by the writer, as "The Bishop of New York" (page 132;) and that the same Memorial was laid before the House of Deputies, (*Journal, page* 32,) as from "The Bishop of the Diocese of New York," and so stated by the Secretary on the Journal, which was subsequently approved by the House. Not a lisp of objection to the admission of this title seems to have been thought of, in either House.

have leave to withdraw' [his Letter and Memorial.] 'The Report was not proposed directly as the subject of formal action.'"

For the Churchman.

Forty years ago, this year, almost the first—with the exception of the Philadelphia Bible Society, it is believed, the very first—society in this country for the gratuitous distribution of the Holy Bible, was formed in this city under the name of the New York Bible and Common Prayer Book Society. This was during the episcopal administration of Bishop Benjamin Moore. A few years after, when Bishop Hobart had become his successor, and the preliminary meeting for organizing the American Bible Society was about being held, the latter prelate took strong ground against the principle on which that society was founded—the union of Christians of all denominations in organized religious operations. In thus setting himself against what was very popular, and what he well knew was approved by many excellent and distinguished men in his own church and diocese, he illustrated traits of character which always marked him. He looked at every subject with the view of ascertaining *the principle* involved in it. Whether it was calculated to gain him favor with fellow men, or to promote his ease, comfort, or interests—whether it was pleasing or offensive to others—whether it was popular or unpopular—whether it had, or had not, distinguished names, and high human authority, in its behalf:—such questions never entered into his mind; nor did he suffer himself to be captivated by large probabilities, or present appearances, of usefulness, or by actual usefulness in a particular line. A thoughtful and prayerful man, enriched with intellectual and moral properties of a very high order, diligent in the study of God's word, unselfish and disinterested in every thing in which principle was concerned, and with a spirit peculiarly raised above worldly and temporal considerations, and a character imbued with the most genuine principles and feelings of evangelical faith and devotion, he conscientiously embraced and held fast a system of religious opinions and practices, and religious restraints and limitations, which he honestly thought to be *the Gospel in its genuineness and integrity*, and with which it was his constant prayer and effort that his whole life might be in *conscientious consistency*. I do not know how his principles and feelings on this general subject, as well as on the particular department of it now especially in mind, can be better illustrated than by the following extracts from his addresses to the convention of his diocese in 1819 and 1822.

1819. "This" (the full and fearless inculcation of the distinctive principles of the Church) may not indeed be the path which will conduct the minister of the Church to that praise which cometh from men: they will often rank these distinguishing principles among the non-essentials of Christianity, the things of indifference, which contracted and deluded bigots alone will inculcate or receive. It will not obtain for him the praise of that *liberality* which is the idol to which the world (for the world must always have an idol) is now rendering homage. But he can humbly trust that it will secure for him the approbation of that Master by Whom he and the world are to be judged; and supported by this confidence, he can rise superior to the plaudits of the world, and to its scoffs and its persecutions." * * *

"*Brethren of the Clergy*—The Christian minister who is emulous of the praise of men, need not covet, in the judgment of him who addresses you, a higher commendation than that which is bestowed on Bishop Horsly by the profound scholar and eminent prelate, who is now carrying the light of our apostolic Church to the regions of the East, Bishop Middleton—that he ran a glorious though unpopular career in an heretical and apostate age. But after all, to the Christian minister, how poor is the praise of men—wherein is it to be accounted of? There is One that judgeth him, even the Lord."

1822. "We ought indeed to treat every denomination in their character as a body, with respect, and the individuals composing it, with degrees of respect or esteem, or of affection, in proportion to the ideas entertained of their respective merits. But a due regard both to principle and sound policy, and even Christian harmony, requires, in the judgment of him who addresses you, that we avoid all intermixture with them in efforts for religious purposes; and that, for the propagation of the Christian faith, by whatsoever particular mode, we associate *only* among ourselves, and act exclusively under the guardianship and authority of our own church.

"The views founded on this opinion, the propriety of which seems to me so obvious, which originally influenced me with respect to the union of Episcopalians with other denominations in Bible societies, have gained strength by subsequent reflection and observation. These societies seem to me erroneous in the *principle* on which, in order to secure general co-operation, they are founded—*the separation of the church from the word of God—of the sacred volume from the ministry, the worship, and the ordinances which it enjoins as of Divine institution, and the instruments of the propagation and preservation of Gospel truth.* As it respects churchmen, the *tendency* of these societies has appeared to me not less injurious than the principle on which they are founded is erroneous. They inculcate that general liberality which considers the differences among Christians as non-essential; and they thus tend to weaken the zeal of Episcopalians in favor of those distinguishing principles of their church, which eminently entitle her to the apellation of apostolical and primitive.

"The *success* of institutions which are erroneous in the principle on which they are founded, or in the measures which they adopt, cannot vindicate them; except on the maxim that the end justifies the means. Nor is this success to be considered as evidence of the favor of Heaven; for then, Divine sanction would be obtained for many heretical and schismatical sects, which, at various times, have obtained great popularity, and corrupted and rent the Christian church." * *

"It is not to the *distribution of the Bible*, but to the *mode* of distribution, that our objections apply. We deem ourselves not warranted in sanctioning what appears to us a departure from the *apostolic mode* of propagating Christianity—in the separation of the sacred volume from the ministry, the ordinances, and the worship, of that mystical body which its Divine Founder has constituted the mean and the pledge of salvation to the world. And we think that Episcopalians will best preserve their attachment to the distinctive principles of their apostolic church, and thus best advance the cause of primitive christianity, and most effectually avoid all collision with their fellow christians who differ from them, by associating for all religious purposes, only among themselves."

These wise and pious views and counsels, like the views and counsels generally of their venerated author, have lost nothing of their value and importance by the lapse of time which has transpired since they were uttered. Good christians should love to cherish them; and the best interests of the Gospel and the Church require that they be faithfully practised.

An excellent clergyman of the Church, warm-hearted and ready-handed in deeds of piety and charity, observed to the writer, many years ago, that he could not lend his influence and aid to the Bible and Common Prayer Book Society, because he thought its tendency adverse to that object of prime importance, the general distribution of the Bible without note or comment.

Undoubtedly there are many very excellent people who think that such distribution of the Bible is *really*, as it is in *profession*, the sole effect of Bible Societies constituted of Christians of all denominations. This view, however, is a fallacious one. The Bible Societies are not, as some good people represent them, mere business institutions, in which Christians can unite as well as in any other business, and in which they ought especially to unite, because of the unspeakable value of the book which it is their object to manufacture and distribute. They are means of giving extensive publicity to resolutions, sermons, addresses, and correspondence, intended to give, and actually giving, the views of the respective writers and speakers, on points of Christian principle and duty. As the Bible may be supposed to be received by Christians generally as their only rule of religious principle and duty, all these things become, in reality, religious tracts, filled with notes and comments on the Bible—whether right or wrong, it matters not: in either case, a professed principle is violated, and a portion of every dollar contributed by Churchmen to these Societies, goes to the expense of printing and distributing notes and comments on the Bible, put forth without any respect to the standards of their Church, or even to the essential principles of the Christian faith, and of true Evangelical unity and charity. And when Bible Society sermons and addresses are not published, they are but missionary preaching and exhorting, under the authority, sustained often by the funds, and recommended by the powerful influence, of Bible Societies. The simple distribution of the Bible, without note or comment, undoubtedly honestly intended by many, is but a fiction. It is not the operation of the Bible Societies. They, through their speakers and preachers, and their published documents and tracts, enforce and distribute comments on the Bible, and views of truth and duty professing to be thence derived. In this way the distinctive principles of Socinians, Universalists, Anabaptists, Quakers, and all other sects, are represented as non-essential; not, it may be, in terms; but in effect. That is, meetings in which the holders of all such distinctive principles unite together, are represented as Christian unions, wherein non-essential differences are forgotten, and the *common cause of the Gospel*,—the *great and universal Church of Christ*—is promoted on its *Catholic principles*. Any one correctly informed in the practical operation of the Bible Society system, knows too well, that however some individual minds may be proof against such perilous latitudinarianism, this effect is, nevertheless, largely produced, very frankly avowed, and very warmly lauded; while its apparent charity and liberality give it mournful facility in undermining the faith, and deeply injuring the Church.

The principles and spirit thus fostered, like error of all sorts, are progressive. The habit thus engendered, of regarding as merely sectarian or denominational peculiarities those principles touching the Church, its faith, its sacraments, its ministry, its worship, which mark *the true Church of the Gospel*, has very naturally led to disregard of them in organizations having in view *Christian instruction*, and the furnishing of an abundant supply of *Christian reading and literature*. Associations thus formed, mingling the Church with the sects, are represented as doing *the great work of Christ*, in which the energies of all *Catholic Christians* should be mainly interested. That work, therefore, is thus regarded as entirely independent of all questions touching the Faith, the Church, the Ministry, and the Sacraments, which may be of what is called a sectarian character, that is, different from the common views of all denominations. True, it is conceded that those who choose, may engage also in the far inferior work of inculcating their own denominational views. Obviously, however, this last matter, *thus attended to*, is so, under great disadvantages. The position assigned to it, is one extraneous from the *great cause of the Gospel*, which is supposed to be promoted by the union-Societies. It is supposed to be mere *party-work*; while the *true Christian work* is in other hands. Prosecuted, therefore, with the aid of but crippled means, it has to contend also with the spirit of indifference growing out of its estimated character, as having to do with but non-essentials and sectarian peculiarities.

But it is not just to regard this view of the subject as—whatever may be appearances—the *real* one. The instruction, the reading, the literature thus afforded, is in fact sectarian: it is opposed to those of the Church. As a body, it treats of the Faith, the Church, the Ministry, and the Sacraments, decidedly differently from the manner in which they are treated in the standards of the Church. Let books and tracts on these subjects be composed in the very language of those standards, and the subjects themselves be represented as of the value and importance which those standards attribute to them, and nine-tenths of those who compose these promiscuous Societies, and who consider Churchmen as very uncharitable for not uniting with them, will pronounce them sectarian, and abhor them as unchristian.

B. T. O.

THE CHURCHMAN.

New-York, Saturday, August 11, 1849.

Adoption of the Prayer Book—1789.

(Continued.)

Having in our number of last week considered the action of the General Convention of 1789 with regard to the CREEDS, we now proceed to note some other acts which deserve consideration. It is manifest even on a cursory observation, that the temper of the delegates had on the whole much changed for the better, since 1785. No effort was made to carry into effect those unwise and uncatholic changes, which had rendered the "Proposed Book" so odious in the eyes of all sound churchmen. We find no attempt to give a Deacon the power of pronouncing *absolution*; nor to confound its declaration with an Ash Wednesday Collect. The Catechism was left unmutilated; for the alterations that were made did not affect the substance of its teachings; and the Baptismal offices continued to teach the sacred doctrine of BAPTISMAL REGENERATION. In fact it is most gratifying to observe how completely the "Proposed Book" was consigned to "the tomb of all the Capulets," and how few tears were shed over its obsequies.

If in one sense the labor and zeal bestowed upon it might be styled "MUCH ADO ABOUT NOTHING," yet on other accounts it would be highly unjust to speak of it with flippancy or carelessness. The sweeping character of many of the alterations was too gross even for the Latitudinarian spirit of the age; the suddenness of the shock roused those feelings of ancient reverence and church principle, which lay dormant and torpid, because there was nothing to call them forth; and men began to perceive that changes, which they had once supposed would be inoperative and harmless, would have, if carried into effect, a most disastrous influence on the soundness and prosperity of the Church. Her ancient formularies were therefore suffered to remain intact in all essential particulars, thtugh perhaps all those who adopted them, or rather assented to them, did not embrace or apprehend their full meaning. Still, with pious fidelity, they bequeathed them as rich legacies of doctrine and practice to those who should come after them and by a more profound study of patristic antiquity attain to clearer and deeper views of their inestimable worth.

The principal differences between our service-book and that of the English are the following:

The three introductory sentences at Morning and Evening Prayer are new.

The Absolution is styled the *Declaration* of Absolution. The word "*and*" is left out before "hath given"; and the colon after "*sins*" is changed to a period.

In the "Venite" instead of the last four verses of the 95 Psalm, two (the 9 and 13) are taken from the 96 Psalm, being of a more jubilant character. Perhaps the *Miserere* might have been substituted for it during Lent and on other fasts.

Instead of the whole of the *Benedictus*, only four verses were retained.

Either the Apostles' or Nicene Creed may be used at the discretion of the minister; in the English Book, the former is used in the daily services, and the latter in the ante Communion service after the Gospel.

The Lord's Prayer was omitted after the creed, and the Versicles were abridged.

With us the prayer for the President is always said, whether the Litany is used or not; whereas in the English book that for the Queen is omitted in the former case. We have been informed that this was not originally intended, but was so arranged by the patriotism of Dr. Wm. Smith, who of his own motion shifted the place of the rubric.

In the Evening Service the *Magnificat* and *Nunc Dimittis* were omitted, which we regret, as they have always been used in the Christian Church; and for them, 4 verses of the 92 Psalm, and the 67 Psalm were substituted.

In the Litany for the petition "*from fornication and all other deadly sin*" was read "from all inordinate and sinful affections"—the generality of which is somewhat incongruous with the particularity of the other petitions, nor do we think the change a happy one. The petitions for the civil authorities were changed *ex necessitate;* and a portion of the supplicatory part was left discretionary, which enables the clergyman to make a happy and marked distinction between festivals and fasts, when they occur on a Litany day.

Some of the occasional prayers were altered in their phraseology, and those for *sick persons, and persons in affliction, and for those going to sea* were added: also thanksgivings for a *recovery from sickness, and a safe return from sea.* And here we may note what we consider an oversight on the part of the revisers.—In the English book, in *The Prayer for All Conditions of Men*, the words [*especially those for whom our prayers are desired*] and in the General Thanksgiving [*particularly those who now desire to offer up their praises and thanksgiving for thy late mercies vouchsafed unto them*] are added in *italics*, and between hooks. Though our prayers are excellent as far as they go, yet a number of occasions may arise in which they are inapplicable.

We have most, if not all, heard the story of the young lady who fell overboard, going up the North river, and being rescued, with grateful heart requested her Pastor on the following Sunday to return thanks for her escape. The good man after an attentive consultation of his prayer book, offered the thanksgiving "*For a safe return from Sea*," as that was as near as he could come to it! It is plain that with the English clause, all such difficulty would have been entirely obviated. A proposition was made at the last General Convention to introduce a number of new occasional prayers and Thanksgivings; and a counter resolution was offered to re-insert the above clauses. The whole subject was laid on the table, but the latter proposition is, in our view, decidedly to be preferred. As it now stands, the number of occasional prayers and thanksgiving is sometimes found to inconveniently lengthen the service.

Leaving the Communion Service for a separate article, we come to the Baptismal offices. In the English Book the Apostles Creed is recited in the second question to the sponsors; in ours it is merely referred to by name. The minister seems to be required to *dip* the child, unless *he be certified* it is too weak to bear it; with us *immersion* or *affusion* are very wisely left discretionary.—The signing with the cross "in token that the child shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner," may be omitted if those who present the infant desire it; but we believe in practice very few, if any, are weak and Puritanical enough to make such a request. The Church however, has mercifully provided that if such there be, the regeneration and salvation of the child shall not be prevented by their superstitious irreverence. The omission of the word "*elect*" in this connexion is not to be commended, as its use in the English book is an instructive warning against the Calvinistic abuse of the term. In the view of the Church all those are *elect* who are baptized; God thereby shows his love and favor towards them, and admits them to be "heirs of everlasting life"; and this *election* is not *absolute* but *conditional*, and may be forfeited.

At the close of the office for infant baptism comes the following rubric:—"IT IS certain by God's word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved." This rubric in conformity with that shrinking from the enunciation of Christian doctrine, which was characteristic of the age, was omitted, and also from a supposition it would seem that it might be thence deduced to be the doctrine of the Church that all infants not baptized finally perish, as a strict Calvinist would hold is the case with all *non elect* infants. Bishop White (Comparative Views, Vol. 2. p. 161.) throws a light upon this subject. "It is worthy of note," he says, "that what the Church affirms concerning baptized infants, is not an hope resulting from her charity, but a belief grounded on "the word of God." She says nothing to the contrary, that *charity* may prompt the expectation in regard to all infants, of their being within the reach of salvation by Christ. But keeping herself within the bounds of the covenant, she utters nothing on the subject, except what she conceives of as being fully warranted by it." It is much to be regretted that the American Church did not retain these words of comfort to such as bring their children unto Christ as he hath commanded, and of warning to those who neglect the duty. As to the doctrine, to say nothing of the Service, we still have the express words of the Homily on Salvation:—"Infants, *being baptized and dying in their infancy* are by this sacrifice washed from their sins, brought to God's favor, and made his children and inheritors of His Kingdom of Heaven." We defy the most perverted ingenuity to get over these plain words by any juggle or gloss.

It is now and then gravely maintained by a certain class of theologians that the Church does not teach *Baptismal Regeneration* in her offices, but expresses merely a charitable hope. The Puritans in 1661 were more honest. One of their objections in the Savoy Conference was the following:—"We cannot in faith say that every child that is baptized is regenerated by God's Holy Spirit, at least it is a *disputable* point, and therefore we desire it may be otherwise expressed."—(Cardwell's Conferences, p. 325.). And again on the first prayer in the order of Confirmation, "this supposeth that all the children who are brought to be confirmed have the Spirit of CHRIST, and the forgiveness of all their sins."—(p. 328.) Now let us hear the answer of the Bishops who had been taught by persecution to acknowledge CATHOLIC TRUTH and to keep the CATHOLIC FAITH: to the first objection they say, "Seeing that God's sacraments have their effects, where the receiver doth not 'ponere obicem,' put any bar against them (which children cannot do) we may say in faith of every child, that is baptized, that it *is* regenerated by God's Holy Spirit: and the denial of this tends to anabaptism, and the contempt of this holy sacrament, as nothing worthy, nor material whether it be administered to children or no." (p. 356.) To the second they say: "It supposeth, and that truly, that all *children were at their baptism regenerated by water and the Holy Ghost, and had given unto them the forgiveness* of all their sins; and it is charitably presumed that notwithstanding the frailties and slips of their childhood they have not TOTALLY LOST what was in baptism then conferred upon them." (p. 349) This seems to us to have no ambiguity; though there is no saying how far Calvinistic spectacles may help the vision,—especially when the spirit is willing.

In the English form for private baptism, the following questions occur, as those to be put when the infant is brought for reception, and the minister who receives has not performed the baptism:

"By whom was this child baptized? who was present when this child was baptized?"

"Because some thing essential to this SACRAMENT may happen to be omitted through fear or haste, in such times of extremity; therefore I demand farther of you,

"With what matter was this child baptized?"

"With what words was this child baptized?"

With us it is left discretionary for the minister what questions to put, but the above may well be taken for a guide. Supposing that the church admits lay baptism, a very mooted point, she also requires as essential to its validity the use of water and the Baptismal Formula. As the mode of baptism among the sects is very loose, these inquiries ought very strictly to be made, especially in the case of adults who are converted from schism to the church, and if the most satisfactory explanation and assurances cannot be given, the conditional baptism should be administered.

In the Catechism the word "spiritually" is substituted for "verily and indeed"—taken and received: the sense of course is the same.

In the Order for Matrimony we find the same shrinking from high doctrine in the omission in the preface of the truth that marriage signifies "the mystical union that is between Christ and his Church." The preface was also abridged in other respects as may be seen on a comparison. The whole of the service in the English Book which comes after the first Benediction was omitted, including a very wholesome exhortation on love, submission and obedience, "very necessary for these times," and the following rubric at the close—"It is convenient that the new married persons should receive the Holy Communion at the time of their marriage or at the first opportunity after their marriage." Its omission is strikingly characteristic of the theological tone and spirit of the last century.

In the "Visitation of the Sick" in the English book, the following rubric occurs—after the examination as to repentance, &c.,

"Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort.

"Our Lord JESUS CHRIST, who hath left power to His Church to absolve all sinners, who truly repent and believe in Him, of his great mercy forgive thee thine offences: and by His authority committed to me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost, Amen."

It is well known that this form was scrupled at by many in the English Church before the Revolution, in 1688, and was proposed to be left out at the attempted revision in 1689. Of course the precedent was followed one hundred years after, though there can be no valid exception made to it, as inconsistent with the doctrine of Scripture, or the Catholic Church. Its omission does not prove that the revisers thought it unlawful, but merely inexpedient. The office of the "Visitation of Prisoners" teaches us that this Church holds that a special confession to the priest, followed by absolution, is not only permitted but enjoined in this case. Thus the principle is allowed that these are beneficial to the soul's health; and the adoption of this office was an act of great wisdom on the part of the revisers, as preventing any Puritanical inferences from the change in the office for the "Visitation of the Sick." If the sick person wishes to make a confession and to receive absolution, the priest is not compelled to use the above form, but is to be guided by analogy and a sound discretion as to the mode in which he shall receive the confession and pronounce absolution, in the absence of any express direction.

In this office we use the 130th instead of the 71st Psalm.

The last two prayers and the thanksgiving in this office were judiciously added by our revisers; the prayers from Bishop Taylor, (p. 602 and 604, vol. I., Works. Lond., 1835, *Holy Dying*, ch. V., sect. 7,) and the thanksgiving from Bp. Patrick's *Christian Instructed*.

In the Burial Service, instead of the 39 and 90 Psalms entire, which may be used, one or both, at the discretion of the minister, an anthem was formed out of both.

For "*in sure and certain hope of*," was read, "*looking for*" the Resurrection, &c. The rest of the sentence is more full in our book, and is very nobly composed.

The first prayer reads thus, in the English Book—"We give Thee hearty thanks for that it hath pleased Thee to deliver this our *brother* out of the miseries of this sinful world; beseeching Thee, that it may please Thee, of Thy gracious goodness, shortly to accomplish the number of Thine elect, and to hasten Thy kingdom." These were omitted, partly as expressing a persuasion, which might not in all cases be justifiable, and partly as being capable, by a perversion, of supporting the Calvinistic notion of election. Instead of them was inserted a general commemoration of the faithful departed.

In the second prayer, the words, "*as our hope is this our brother doth*," were omitted.

It cannot be denied, that the English service is much more affectionate and soothing than our own, with these clauses retained. Were the discipline of the Church such as it ought to be, there could be no fear that this charitable hope and persuasion would be pronounced over persons whose case forbids their being entertained.

The English Commination Office was omitted, with the exception of the prayers, which are used in the Ash-Wednesday Service. The 51st Psalm, which occurs in that service, is not used by us at all on that solemn Fast-Day, contrary to the practice of the whole Christian Church.

The Forms of Prayers to be used at Sea, are almost precisely similar, *mutatis mutandis*.

The Form of Prayer for the Visitation of Prisoners is taken, as was before mentioned, from the Irish Prayer Book, and was agreed upon, in 1711, by the Convocation of that Church.

The Form of Prayer and Thanksgiving is the same with that set forth in the Proposed Book.

The Forms for Family Prayers are taken substantially from Bishop Gibson; as Bishop Brownell, in a note to the Commentary on the Prayer Book, informs us.

We have, to the best of our knowledge, now adverted to all the principal alterations that were effected in the Convention of 1789, except the Communion Office, and the Calendar. The latter would involve us in a long discussion of mere matters of detail; the former, which is of the highest importance, must occupy an article of its own, as the present is already of more than sufficient length for our benevolent readers.

More Testimony---Letter of the Rev. Dr. Haight.

THE "Calendar" of last week contains the following:—

"The Rev. Dr. Haight has sent us a letter, which shall be given in our next. *We postpone it simply that it may appear in connection with documentary light, which will put our readers in possession of the whole case, and relieve us from the protracted controversy which might otherwise be engendered.*"

The italics are our own.

Having our curiosity somewhat excited by this mysterious announcement, we requested of Dr. Haight a copy of his letter, which he has kindly given us, with his consent to use it. We then saw *why* the reverend writer had his letter postponed, and so will our readers. It must be consoling to him, however, that he has, in this instance, as in others, met with the same *courteous* treatment as the Rev. Dr. Jarvis.

For the Calendar.

MR. EDITOR:—The course which the Rev. A. C. Coxe has seen fit to pursue in the Calendar for the last month, forces me to the painful necessity of saying that any of the statements of that gentleman, and all of them, with or without his signature, to the effect that the manner of conducting the late examination of the students of the General Theological Seminary, as complained of by him, originated with me, or was the effect of any suggestion made by me, directly or indirectly, publicly or privately, to the Rev. Dr. Jarvis, or to any member of the Committee, or to the Committee collectively—or that I had any thing to do with it, otherwise than in assenting to, and adopting, in common with the other members of the Faculty, the proposal of the Committee appointed a year previously to the examination,—all such statements are *utterly untrue*.

Your obedient servant,

BENJ. I. HAIGHT.

Comment is needless.

College of St. James, Washington County, Maryland.

WE have received, with pleasure, the "Register" of this institution for the seventh session, 1848–9, which represents it in a very prosperous state. Bishop Whittingham is the official Visitor, and the President of the Board of Trustees, which is composed of five clergymen, and four laymen. The corps of Professors is strong, and the course of instruction very full and thorough. It is conducted strictly in accordance with the doctrine, discipline, and worship of the Church. The number of students in the college was, Seniors 4, Juniors 3, Sophomores 16, Freshmen 25—total 48. In the Grammar School, we find, First Preparatory Class, 25; Second ditto, 12; Third ditto, 12; total 49.

Whole number of students since October, 1842—176. We believe all but six of the present students are from the Southern States.

The following interesting account of the late Commencement is furnished us by a correspondent; and we feel ourselves much indebted to the writer for his kindness:

For the Churchman.

MR. EDITOR:—The College of St. James has now reached the end of the seventh year of its existence, and the closing exercises of the term just past, demand a notice which they can nowhere so well receive, as in the columns of the Churchman. The Third Annual Commencement took place on Thursday, the 26th July last. It was the privilege and the joy of your correspondent to be present on that occasion. At an early hour, the College-grounds were well-thronged with ladies and gentlemen from the neighboring towns and country. The Trustees, Faculty, and Students of the institution, and a number of the Clergy present, having formed in procession, in rear of the buildings, proceeded to the lawn in front of the College, where a stage was erected under the shade of the trees, and the audience was assembled. The members of the College, in their gowns and caps, the different Societies, with their various banners and badges, and the sweet music from the band in attendance, altogether formed a very imposing procession.

The Bishop of the diocese was present, and opened the exercises with prayer, after which, testimonials of standing were delivered to a large number of the students who had rendered themselves worthy of this honor. It was by no means the least interesting part of the exercises of the day, to see, out of nearly a hundred pupils, almost one-third receiving the public testimony of their Professors, to their high standing in *scholarship* and *morality*.

Then came the orations of the four young gentlemen composing the graduating class. They were as follows:

"The Eloquence of the Bar," by T. H. Perine, of Baltimore, Md.; "American Poetry," by Henry Latrobe, of Baltimore, Md.; "The Rise and Fall of Babylon," by Thomas F. Johnson, of Baltimore, Md.; "Life and its Valedictory," by E. T. Whittingham, of Baltimore, Md.

The brevity of this notice forbids my giving a minute review of the orations—suffice it to say, that each young orator handled his subject in a manner and with a success which did great honor to himself, and to the institution with which he was connected. The valedictory moved many a heart older than that from which it came.

The degree of "Bachelor in Arts" was conferred upon the graduating class, and the degree of "Master in Arts" upon George C. Morris, and Cornelius E. Swope, graduates of St. James's, of the year 1846.

The Baccalaureate Address of the Rector of the College followed. His subject was, "*My Duties rather than my Rights.*" The Address, like every thing from its author's pen, displayed great strength and earnestness, and contained more truth than poetry, though quite enough of the latter.

The exercises were closed with a prayer and the Benediction, by the Bishop.

Altogether, the performances were highly interesting, and afforded great gratification to all whose privilege it was to enjoy them. And we would say, that if the Diocese of this institution, in her riper years, be according to the fair promise of her youth, the Church in America may rejoice in that she has such a nursery for her children, and if the present graduating class be but an earnest and first-fruit of those whom the College will send forth in after years, St. James herself may have as good reason to be proud of her sons as they of their *Alma Mater*.

A CHURCHMAN.

Baltimore, Aug. 1st, 1849.

INFORMATION WANTED.—The Episcopal Recorder, some weeks since, gave the Report of the expected decision of Sir H. J. Fust in the Gorham case, and credited it to the *English Churchman*. We wish our cotemporary would tell us under what date to find it, for we can see nothing of the kind in our English namesake.

The "Southern Churchman" also notices the extract from the Oxford Herald, censuring the charge of the Archbishop of York (and very deservedly,) and intimates that our printer has made an error in putting *Luther* for *Bucer*, and that, strange to say, the printer of the *Episcopal Recorder* has made the same error. We wish the latter print would inform us whether his printer made the mistake aforesaid, or copied it from the English paper, and what was the date of said paper, that we may refer to it, and see who was in fault.

Our amiable contemporary, the Roman "Catholic Herald," has found, in an English paper, the case of Miss Nottidge, and has given an account so like our own, two or three weeks ago, that we could almost say they were identical. Will he have the kindness to give us the name of the *English paper* from which he copied his notice, that we may learn who writes so much like us.

THE CAMBRIA has arrived at Boston since our last.

The English Churchman quotes the following decrees from the *Giornale di Roma*, a new paper, published under the auspices of General Oudinot:

1. The civic guard of Rome is dissolved.
2. It shall be immediately re-organized on its former basis.
3. The General Governor of Rome is charged with the execution of this decree.

Several assassinations had taken place, and in consequence a general disarmament of the city had been ordered. It was said the Pope had refused to receive a delegation from Bologna, sent to lay the homage of the city at his feet, and to ask for liberal institutions.

The same paper gives the following answer of the Pope to Gen. Oudinot:

"The well-known valor of the French troops, supported by the justice of the cause which they defended, has reaped its fruit—its just and due victory. Accept my congratulations for the chief part which you have played in this event—congratulations not for the blood which has been shed, which my heart abhors, but for the triumph of order over anarchy, for the *liberty restored* to honest people and Christians, for whom it will no longer be held as a crime that they should enjoy those bounties which God has bestowed on them, and know they can celebrate this worship with religious pomp, without incurring the risk of losing life or liberty. With respect to the serious difficulties which may eventually occur, I confide in the Divine protection. I think that it may be useful that the French army should be made acquainted with the history of the events which have passed during my pontificate. You will find these events recorded in the allocution, of which I forward several copies, that you may distribute them to whomsoever you may think fit. This document will afford proof that the French army have triumphed over the enemies of the human race, and this triumph should awaken sentiments of gratitude in the heart of every honest man in Europe and the whole world."

It seems the Romans are highly displeased with their *deliverers*, and treat them in a very cold and hostile manner, and, as we have seen, very stringent measures are adopted by the French to keep them quiet. The restoration of the Pope under such circumstances is of course encompassed with difficulties, as it can only be maintained by the aid of foreign bayonets.

Though several buildings and works of art have been much injured, yet the damage is comparatively light; the length of the siege was in a great measure owing to the care exercised by the French general, in making his approaches and attacks, to push his works on that side where, though the most difficulty might be expected, the least possible damage would be done to the precious treasures of art.

France keeps quiet, but the present ministry is weak. A Mole and Thiers administration is talked of. There are also rumors that Louis Napoleon is to be made Emperor, and others that Henry V. is to be restored, and to be succeeded by the Count de Paris, all which is "mighty uncertain."

In Hungary the Russians have made great advances and taken Buda and Pesth, as was anticipated. Comorn is closely besieged, and the Magyars have retired from it, after a severe battle. There are reports that Bem has totally defeated the Russians in Transylvania, but they want confirmation.

It was said another armistice had been concluded between the Danes and the Prussians, and a final peace was hoped for.

The Constitution proposed by the King of Prussia had been accepted by several of the minor States of Northern Germany, and also by some of Southern.

In a debate in the House of Commons, on Friday, the 13th July, some important facts were elicited respecting the Irish Colleges. 100,000l. had been granted for building them, and 12,000l. was now moved for to provide books and apparatus. Mr. J. O'Connell wished the vote postponed to the next session, that some satisfactory arrangement might be come to with the Roman Catholics in Ireland: he objected to the nomination of the Professors being vested in the Government, lest they should be the mere tools of the Ministry. The Chancellor of the Exchequer said that 21,000l. (7000l. annually for three years,) had been expended for the annual maintenance of the Colleges, and that the books and apparatus were absolutely necessary. The three Colleges would be opened in October. Mr. Plumptre asked whether the Romish hierarchy had protested against these Colleges. Lord John Russell said, an opinion had been expressed by a majority of the Romish Bishops that certain securities ought to be provided to make them safe places for the education of their youth, and that the *appointment of*

Professors of Anatomy, History, and some others, should be subject to the veto of the Roman Catholic Prelates. To these conditions the ministry could not accede. They would carry into effect the views of the majority in Parliament, and he had reason to believe that the success of these Colleges was desired by a very large number of Roman Catholic Clergy and Laity, and the number of students would be much increased at the close of the year. Regulations would be adopted by which parents of different persuasions could send their children to these Colleges. Those students attending the Colleges in Galway, Belfast, and Cork, whose parents resided in those places, should be allowed to remain with their parents, and those whose parents resided elsewhere should be allowed to live in rooms provided by persons who had received licenses from the community to which the person belonged. After many other remarks by various members, the vote was adopted by 106 to 28.

The same evening a Mr. Frewen called the attention of the Secretary of State for the Home Department to a return of pluralities held by clergymen: saying it showed that 589 had been appointed to benefices in plurality since 1838, being more than 53 every year. Sir J. Grey did not think the returns accurate, and pluralities at present could not be wholly done away with. Subsequently Mr. F. moved to take up the *Plurality Bill*, and make the House go into Committee on it. Lord J. Russell moved as an amendment that it be committed that day three months, which was adopted, and serves as an extinguisher.

It appears that nothing will be done this session in Parliament respecting the National School Question and the "management clauses." It has been shown that while the commissioners are very strenuous in insisting on these clauses where the schools of the establishment is concerned, they do not enforce them in the case of dissenters. This is their idea of fairness and justice!

Some other items we are compelled to lay over.

TRINITY COLLEGE, HARTFORD.—We learn from the *Commercial Advertiser*, that the Commencement of this Institution was held on Thursday, the 2d instant.

The degree of LL. D. was conferred on the Hon. Isaac F. Redfield, Judge of the Supreme Court of Vermont. It gives us sincere pleasure to record this testimony of respect to this able jurist.

The degree of B. D. (*ad eundem*) was conferred upon the Rev. Ernest Hawkins, B. D. of Exeter College, Oxford. This estimable divine, the Secretary of the Venerable Society for the Propagation of the Gospel in Foreign Parts, has been, for some weeks past, on a visit to this country, and was present on the occasion.

M. A. (*honorary*)—The Rev. William S. Bartlett, of St. Luke's, Chelsea, Mass.; the Rev. Ralph Hoyt, of New York; and Henry S. Sanford, Esq., of the American Legation to Prussia.

M. A. (*ad eundem.*)—The Rev. Joseph Oldknow, M. A. of Christ's College, Cambridge; the Rev. Wm. F. Morgan, Union College; and H. L. Childs, Columbia College.

M. A. in course.—John Watson Bacon, F. D. Harriman, A. H. Beers, S. M. Whiting, H. K. Olmsted, G. Slattery, N. G. Miner, R. H. Tuttle, J. B. Wakefield, J. Rankins, all of Trinity College; together with the following, incorporated from other colleges:—A. N. Littlejohn, Union; P. T. Babbit, Yale, and S. M. Brown, Yale.

B. A. (*ad eundem.*)—Philip Ripley, Jr., of Union College.

B. A. in course.—George W. Giddings, Charles Wheaton, Charles A. Lindsley, Gemont Graves, Charles W. Abbott, James B. Taylor, Louis Hyer, James J. Purdy, John M. Atwood, George Sumner, Edward H. Brinley and John H. Wilcox.

The Bishop of Maryland is expected to make a Visitation of a number of the Parishes of the Diocese, in the course of this and the next month, at the request of the Standing Committee. At our request, the Secretary has furnished us with the list of the appointments which have been made by the Bishop. It is as follows, for this month.

Thursday, August	16,	A. M. Mechanicsville.
		P. M. Stillwater.
Friday,	" 17,	A. M. Schuylerville.
Saturday,	" 18,	A. M. Saratoga Springs.
		P. M. Ballston Spa.
11th Sunday after Trinity,	" 19,	A. M. Duanesburgh.
Monday,	" 20,	A. M. Johnstown.
Tuesday,	" 21,	A. M. Cherry Valley,(Cons'n.)
Wednesday,	" 22,	A. M. Cooperstown.
	22,	P. M. Westford.
Thursday,	" 23,	P. M. Otego.
St. Bartholomew. Friday,	" 24,	A. M. Unadilla.
Saturday,	" 25,	A. M. Gilbertsville.
12th Sunday after Trinity,	" 26,	A. M. Morris. (Butternuts.)
Monday,	" 27,	A. M. Burlington.
		P. M. Exeter.
Tuesday,	" 28,	A. M. Richfield.
Wednesday,	" 29,	A. M. Little Falls.
		P. M. Fairfield.
Thursday,	" 30,	A. M. Norway.

ST. MARY'S CHURCH, FAYETTE, HOWARD COUNTY MISSOURI.—The Rev. John W. Dunn, a deacon of the Diocese of Missouri, and the officiating minister of the above church, has requested us to state some circumstances calculated to interest our readers. The congregation has secured and paid for a lot, and erected thereon a church which is partially finished; the whole having cost thus far about $1,400. To finish it completely the sum of $600 additional is needed. The greater part of the amount already paid has been raised by the parishioners themselves with great liberality and self denial; and the Rev. Mr. Dunn is highly recommended by his Bishop to the sympathy of churchmen in the East for the zeal, devotion, and ability he has displayed. This church is the only one in the county, and indeed in that region, excepting Booneville, 14 miles distant; Jefferson city, 80; and Lexington, 70. The average attendance is about 40 or 50, of those who belong to the church; but in the afternoon as it is the only place of worship open, it is quite crowded. Mr. Dunn will remain a few days in the city, and devote himself to presenting the subject to the consideration of his more favored brethren resident herein, to whose liberality we cordially commend him.

WE LEARN with the sincerest regret that the Rev. Whiting Griswold, Rector of St. John's Church, St. Louis, Missouri, died on the 24th July, in that city, of the prevailing epidemic. Our excellent brother remained nobly at his post, discharging his duty to the sick, the dying and the dead, and fell a victim to his untiring exertions by day and night. He was respected for his talents and beloved for his virtues by all who knew him, exercised much influence as a sound churchman in the Diocese, and represented it in the last General Convention.

NATIONAL FAST DAY.—This day was observed with great solemnity in this city; the stores were almost universally closed, and the Churches well attended. We infer from the accounts which have reached us from other parts of the Union, that the same exhibitions of devotion and humiliation were very general; though, of course there must be exceptions in cases like the present. It should have been mentioned in our last that the Bishop of Western New York had also issued a Pastoral Letter.

The Report of the City Inspector for last week stated the total number of deaths to be 1273—by cholera 678. This shows a diminution of 79 deaths on the whole, and of 14 by cholera. We may now indulge the hope that the worst is past; the Board of Health, however, recommends most earnestly that the greatest precaution in diet and habits be still exercised.

WILBERFORCE ON THE DOCTRINE OF THE INCARNATION, has been published by H. Hooker & Co., Philadelphia, and has been sent to us by Messrs. Stanford & Swords. This is one of the ablest theological works of the day, and has been very highly spoken of by the English Church Journals. We can only recommend it at present, but shall notice it more fully hereafter.

New Publications.

THE CHURCH CHANT BOOK, designed to facilitate the Practice of Chanting in Churches and the Private Devotional Circle—by the Rev. William Staunton. New York, Stanford and Swords, 1849.

We acknowledged some time since the receipt of this beautifully executed volume, and again call attention to it. We hoped for a notice from a professional source, but have been disappointed; and consequently shall direct our readers to those features, which, on examination, strike us very favorably. The Rev. author has as primary qualifications for his task, a profound knowledge of music, especially ecclesiastical music, and a thorough *Church spirit*. This is abundantly evidenced in the work before us. Besides the Gregorian tones and chants adapted from them, we have many from the best English composers, and others of high excellence, as we are assured by competent judges, from the accomplished author himself. Though the book contains only 60 pages, by an excellent arrangement five or six separate chants are given on each page in a distinct and agreeable manner, with the words belonging to them printed underneath. In this way the author has been enabled to furnish an extraordinary degree of variety and completeness to his work; inasmuch as there are about 90 separate chants for the morning and evening services, besides the responses for the Litany and Communion, the Trisagion; and the Gregorian tones harmonized in the manner of the modern English chant. An able introduction on the proper performance of the chant is prefixed, and deserves a careful study. Though necessarily brief, it is fraught with the most useful instruction, both to the singer and the organist. Let us take an example: "Why should the last verse of the Venite, viz.: 'For He cometh,' &c., be expressed in the wailing and heart-sickening strains generally heard in our Churches? Our chant books, almost without exception, assume the ground that here is incontestable reason for lamentation and woe; and accordingly a *separate movement* is provided, dismal as a funeral dirge, and compassed about with all the accessories of sorrow. This we hold to be founded on a radically erroneous view of the case. For what is the sentiment? The Lord coming to judge the earth in righteousness and equity. And by whom is it sung?—professedly, by the congregation of the faithful—the soldiers of Christ,—those, who having 'obtained redemption through his blood,' look forward to a crown of glory, 'which the Lord the righteous judge shall give them in that day.' With what feelings then, other than of *triumphant gratitude*, should the man of faith look forward to the day when the Judge himself shall come forth 'to gather together his elect from the four winds of heaven.' Shall the Christian now despair because the guilty shall then tremble? Is it consistent with 'the joy and peace of believing,' that when we advert to the day of our final deliverance, every heart and voice should shrink with dismay? On the contrary, there are reasons, manifold and firm as the throne of God, why we should rather '*comfort* one another with these words.' The reader will now perceive how inconsistent and feeble is the ordinary mode of chanting the words, 'For He cometh, for He cometh to judge the earth.' In the first place on this false theory, the composition itself is generally thrown into the minor mode, though the chant preceding it is in the major. Then, it is understood that it must be sung *Piano*, and with a slow and doleful movement. Worse than all, the organ is carefully subdued; every stop is mute, except the Dulciano or the stopped Diapason; and the whole matter reminds one of a lament in the catacombs, or a monk pouring out his sorrows by the ruins of an abbey. Once and only once, do we remember to have heard this passage expressed agreeably to the sentiment. Then, to the lifting up of every heart, the organ poured out its awful peal—trumpet and cornet all awake—on the tremendous announcement: 'FOR HE COMETH, HE COMETH TO JUDGE THE EARTH,' &c. The effect was electric, sublime, overpowering. This was as it always should be. If the powers of the organ are to be brought into the Church service, let those powers be properly applied to the enforcing of God's sacred truth—to the building up of His praise, and the increase of genuine devotion." Pages 9 and 10.

There is also a brief Appendix, containing some valuable remarks on metre chanting, with examples. We have no doubt that this work will be gladly welcomed by Churchmen, and find its way into general use.

THE CHURCH VINDICATED AGAINST THE ASSAULT OF W. T. HAMILTON, D. D., IN A REVIEW OF HIS SERMON ON ACTS XVIII. 22. "*Ye are too Superstitious*;" Preached in the Government St. Church, Mobile, Sunday night, January 23, 1848. By Rev. Richard Johnson, Rector of Zion Church, Talbotton, Ga.

We have, in this review of Dr. Hamilton's sermon, a most thorough investigation of every part, with equally satisfactory answers. Had the reviewer gone no father, his work would have been complete. He gives it double interest and value, however, by crossing over into his author's ground, exposing its real condition, and making it clear as day, that all his arrangements for attack on the Church were ill-ordered, all his materials explosive in his own hands. This he proves to be the fact, by touching them off every now and then, as he reaches them.

The author of the sermon had boldly declared that every ceremony, &c., of any branch of the Church, for which full warrant could not be adduced from Scripture, *must be accounted* SUPERSTITION. His reviewer examines this broad proposition by the Confession of Faith: and shows that, according to it, Presbyterians are convicted of superstition. 1. In the "solemnity [it would be superstition too glaring to *call* it ceremony] of instalments." 2. In their ordination of ministers. 3. In their manner of excommunicating unworthy members, and 4. In their solemnization of marriage. The review must be read to appreciate it here, as indeed, to form a just estimate of its entire ability. The reader would not fail to look upon the "solemnization of marriage" as a mere carricature of the impressive form used in the Church.

When Mr. J. comes to the Doctor's declaration, "For forms of prayer there is no shadow of warrant to be found in the Bible," he brings out from the Old and the New Testament, such an array of authority, as of itself gives peculiar value to his review. The simple quotations from Scripture on this head occupy nearly four pages, while his accompanying observations set them in a strong light. While on this part of the sermon, he furnishes us with some interesting and instructive extracts from the editor of John Knox's Liturgy. This editor is a Presbyterian minister. One of these extracts I cannot forbear quoting:

"If we go," says the editor, "into an Episcopal, a Greek, or Moravian, a Countess of Huntingdon, or a Wesleyan, Chapel, the whole congregation are *apparently* absorbed, and unanimous in prayer and in praise,—the result of kneeling at the one, and standing at the other. But if we go into one of our Scottish parish Churches, the indolent and indifferent attitude of sitting during the praise of God, and the wandering eyes and diversified positions of those who are standing at prayer, make an impression on the mind of a stranger by no means in our favor."

The reviewer is very happy, again, in collating Dr. H.'s assertion, that "for fast-days no warrant is to be found in the Bible," with what the Doctor's own formulary of faith requires of him on the occasion of public fasting, &c., viz.: "On fast-days, let the minister point out the authority and providences calling to the observation thereof." We cannot but fancy a layman of his flock calling on him after having obeyed this requisition, and, with the authority vested in him as a Presbyterian layman, asking him how he reconciles this discourse with the one in which he asserts the observance of feasts and fasts to be *superstitious*?

But we will go no further into this able review. We conclude by saying, that the character of the sermon reviewed should not determine the value of the work done by the Rev. Mr. Johnson; for its extends beyond a mere answer. The sermon, indeed, is only made an occasion for an excellent little book on the distinctive features of the Church. It is written in a pleasant humor, almost characteristic of the author—gravity and vivacity being judiciously proportioned to each other. *

We have received DR. STEVENS' SERMON before the Bishop White Prayer Book Society, which is an able discourse, and has given us on the whole much satisfaction. Also the Rev. Cameron Mc Rae's Sermon, "THE BOOK OF COMMON PRAYER THE STANDARD OF DOCTRINE, DISCIPLINE AND WORSHIP of the P. E. Church"—equally sound and instructive, and published at the request of several members, clerical and lay, of the late Convention. The remarks on Confession and Absolution are very judicious.

THE USE OF FORMS OF PRAYER IN PUBLIC WORSHIP is from the pen of the Rev. W. D. Wilson, and is a masterly and conclusive treatise on the subject, proving their lawfulness, general use, and spiritual benefit. The author will accept our cordial thanks for his kindness in sending us our copy.

LADY ALICE, or the New Una, has been politely sent us by Messrs. Appleton & Co. This, too, shall be noticed more fully hereafter. With much talent and ability on the author's part, we have an improbable plot and incidents, objectionable morality, unsound theology, and the advocacy of many of the gross corruptions of the Roman Church. We would be sorry to know that any clergyman, especially of this branch of the Church Catholic, should have misemployed his time and powers on such a work.

BAPTISMAL REGENERATION opposed by the Word of God and the Standards of the P. E. Church, is a *brochure* by the Rev. Capel Molyneux, Minister of Trinity Ep. Chapel, Woolwich, England. This is one of those absurdities which Psuedo-Evangelicals occasionally vent to show their ignorance and dishonesty. We have received a communication on this pamphlet, which we cordially approve; it shall appear next week.

The "Evergreen" for August has appeared with wonted punctuality; also the True Catholic, which has a very able paper entitled the "American Epoch," with other articles of great interest, and the usual excellent summary of Church affairs.

Several other books, pamphlets, and periodicals have been received, for which we return our thanks.

CLERICAL CHANGES.

Rev. John Stearns from Christ Church, Oyster Bay, to St. Peter's Church, Brooklyn.

Rev. Theodore Philip Barber from St. Philip's Parish, Laurel, to the rectorship of "Great Choptank Parish," Cambridge, Md.

Rev. Wm. N. Irish to the rectorship of St. John's Church, Harper's Ferry, Va.

The Rev. James Young from Worcester Parish to All Hallows, Anne Arundel Co., Md. Post Office address, Davidsonville, Anne Arundel Co., Maryland.

Domestic Intelligence.

MASSACHUSETTS.—*Ordination.*—On Wednesday the 25th ult., St. James' Day, the Rt. Rev. Bishop Eastburn admitted the Rev. Thomas R. Pynchon to the order of Priests, in Trinity Church.

Morning Prayer was read by the Rev. G. W. Porter, Rector of St. Mary's Church, Dorchester, the address was made by the Bishop; the candidate was presented by the Rev. George M. Randall. The Rev. Messrs. M. B. Chase, Woart, Slafter, Randall and Porter, united with the Bishop in the imposition of hands. The holy communion was administered by the Bishop, assisted by the Rev. Mr Porter.

The Rev. Mr. Pynchon has received and accepted a call to the Rectorship of St. Paul's Church, Stockbridge.—*Christian Witness.*

RHODE ISLAND.—We find from a communication in the *Christian Witness* that the Standing Committee of this Diocese have passed a resolution substantially like the following—which is ordered to be forwarded to the proper authorities in Indiana—

Resolved, that the Secretary of this Standing Committee be instructed to state in reply to the communication from the Diocese of Indiana having reference to the election of the Rev. George Upfold, D. D., of Pittsburgh, Pa., to the Episcopate of the Diocese of Indiana, that this Committee do not feel authorized to sign the testimonials requested, for the reasons following: That we learn from an explicit editorial assertion of the Banner of the Cross, of the date of July 21st, 1849, that an arrangement had been effected between Dr. Upfold and the Vestry of Trinity Church, Pittsburgh, Pa., whereby Dr. Upfold is to retain the rectorship of the Parish of Trinity Church, Pittsburgh, and his residence in Pennsylvania, in connection with the Episcopate of Indiana; and that regarding such an arrangement as at variance with a great principle under which our Canons are generally framed, and also, as distinctly in violation of the last clause of the 43d Canon of 1832, and of the 1st section of the 5th Canon of 1844, we decline signing the testimonials asked for, until further informed upon the subject; and furthermore to state, that none other than the canonical difficulties above alluded to prevent our cheertully signing the testimonials of Dr. Upfold.

We sincerely trust that that the Diocese of Indiana will be able to make such arrangements as may secure the services and promote the comfort of Dr. Upfold as its Bishop. We must candidly say that the objections above stated to the plan at present proposed appear to us to have very great weight, and to demand the most serious attention and consideration.

WESTERN NEW YORK.—*Bishop DeLancey's Visitation.*—On Tuesday, the 24th ult., Bishop De Lancey visited St. John's Church, Mount Morris. Prayers were read by the Rev. Dr. Bolles, of Batavia, assisted by the Rev. Mr. Douglass, who read the lessons, and the Confirmation preface by the Rev. Mr. Van Rensselaer, the Rector of the Parish. The Bishop preached, and confirmed eight persons. Other Clergy present were the Rev. Mr. Howard, of Dansville, and the Rev. Mr. Ward, of Stafford.

On the 25th, being St. James's Day, the Bishop preached, confirmed three persons, and administered the Holy Communion in St. Peter's Church, Dansville. Prayers were read by the Rev. Mr. Van Rensselaer, of Mt. Morris, assisted by the Rev. Mr. Douglass, who read the lessons, and the Confirmation preface by the Rev. Mr. Howard, the newly elected Minister of the Parish.

On the 26th, in St. Michael's Church, Geneseo, Prayers were read by the Rev. Dr. Bolles, assisted by the Rev. Mr. Ward, and the Confirmation preface by the Rev. Mr. Bakewell, the Rector. The Bishop preached, and confirmed one person. The Rev. Mr. Howard, the Rev. Mr. Van Rensselaer, and the Rev. Mr. Douglass, were also present.

On the 27th, the Bishop officiated in Zion Church, Avon. Prayers were read by the Rev. Mr. Bolles, assisted by the Rev. Mr. Van Rensselaer, who read the lessons, and the Confirmation preface by the Rev. Mr. Eastman, the Rector of the Parish. The Bishop preached, and confirmed six persons. The other clergy present were the Rev. Dr Carmichael, of the Diocese of Pennsylvania, the Rev. Mr. Ward, of Stafford, the Rev. Mr. Chipman, of Le Roy, and the Rev. Mr. Douglass, of Geneva.

On the 28th, the Bishop preached in St. John's Church, Honeoye Falls, prayers being read by the Rev. Mr. Douglass, and the Missionary; the Rev. Mr. Eaton being present.

On the 29th, the Bishop visited Rochester. As Trinity Church was undergoing repairs and improvements, the services for it were deferred.

In the morning, in St. Luke's Church, prayers were read by the Rev. Mr. Lee, the Rector, assisted by the Rev. Mr. Cooper, of Trinity Church. The Bishop preached, and confirmed twenty-four persons, including one from the diocese of Quebec. The Confirmation preface was read by the Rector.

In the evening, services were held in Grace Church. Prayers were read by the Rev. Mr. Cooper, assisted by the Rev. Mr. Lockwood, and the Confirmation preface by the Rector, the Rev. Dr. Van Ingen. The Bishop preached, and confirmed seventeen persons. The Rev. Mr. Eaton, of Honeoye Falls, was also present.

The Confirmations as above quoted are as follow:

In St. John's Church,		Mt. Morris,	8	persons.
" St. Peter's	"	Dansville,	3	"
" St. Michael's	"	Geneseo,	1	"
" Zion	"	Avon,	6	"
" St. Luke's	"	Rochester,	24	"
" Grace	"	"	17	" —59

[*Gospel Messenger.*

NEW JERSEY.—On Sunday, 29th ult., (8th after Trinity) in St. Mary's Church, Burlington, morning prayers were read by the Rev. Ernest Hawkins, B. D., Secretary of the Ven. Society for the Propagation of the Gospel in Foreign Parts, and the Bishop preached, and confirmed fourteen; seven of whom were pupils of St. Mary's Hall, and seven of Burlington College. The preface in the Confirmation Service was read by the Rev. Mr. Bradin. The Rev. Mr. Merrick was present. [*Banner of the Cross.*

PENNSYLVANIA.—The following Episcopal Acts have been performed in this diocese, during the month of July:

July 1st. At St. Luke's Church, Philadelphia, Mr. Francis J. Warner was admitted to Deacon's Orders, the Bishop preaching the sermon. Evening—preached in St. John's, N. L., on occasion of a collection in behalf of the Bishop White Prayer Book Society.

5th. In the morning, at St. James's Church, Philadelphia, admitted Mr. Samuel Cox, Jr., to Deacon's Orders; sermon by the Rev. H. E. Montgomery.

7th. In the morning, at St. John's Church, Carlisle, preached, and confirmed five persons.

8th. In the morning, at the Chapel, Petersburg, Adams county, read prayers, and preached. Afternoon, at Christ Church, Huntingdon, read prayers, and preached.

9th. Evening. In the Lutheran Church, Chambersburgh, read prayers, and preached.

16th. Morning. At St. Paul's, Bloomsburg, preached, confirmed four persons, and administered the Communion. Afternoon—at Christ Church, Danville, preached, and confirmed two persons.

16th. Morning. At Jerseytown, read prayers and addressed the congregation, after a sermon by the Rev. Mr. Elsegood. Afternoon—at St. James's, Derry, preached.

17th. Morning. At St. James's, Muncy, preached and confirmed six persons. Afternoon—at Milton, laid the Corner-stone of Christ Church, and delivered an address. Evening—attended the opening services, at Suubury, of the Northern Convocation, and after the Convocation sermon, by the Rev. Mr. Elsegood, addressed the congregation.

18th. Morning. At Northumberland, consecrated St. Mark's Church, confirmed two persons, and administered the Lord's Supper. Afternoon—at Sunbury, catechised the children, and addressed the parents and teachers. Evening—preached, and confirmed one person in public, and a sick person in private.

20th. In the morning, at St. Peter's, Philadelphia, confirmed a sailor just going to sea.

20th. In the morning, at St. Paul's, Philadelphia, preached, and admitted Mr. Francis C. Clements to Deacon's Orders. Afternoon—at the Floating Church of the Redeemer, preached, and confirmed six persons.

30th. Afternoon. Laid the Corner-stone of the Church of the Mediator, Philadelphia, and delivered an Address. [*Ep. Recorder.*

VIRGINIA.—On Trinity Sunday, at Grace Church, Genito Parish, Powhatan Co., the Rev. A. B. Tizzard was admitted to the Order of Priesthood by the Bishop of the diocese. The candidate was presented by the Rector of the parish, who, with the Rev. Mr. Fisher, united in the imposition of hands. The sermon was preached by the Bishop. [*S. Church'n.*

MICHIGAN.—We have received the Journal of the late Convention of this Diocese. We give the address of the excellent Bishop.

Bishop McCoskry's Address to his Convention, June 8, 1849.—Dear Brethren:—It is always with much pleasure that I look forward to the meeting of this Convention. Thirteen years have nearly passed away since our spiritual relationship was formed, and up to the present hour it has been one of uninterrupted enjoyment. I therefore always can meet you with pleasure and confidence; and I humbly hope, with devout thankfulness to God, for the mercies vouch-safed to us—that he has given us one heart and one mind; and permitted us as brethren to dwell together in unity. During the past year my labors have been so incessant and so severe in Detroit, that but little time was left for diocesan duties. On each Lord's day with but few exceptions, I have read the service and preached three times, twice in the congregation of which I am Rector, and once in a free Church designed for mariners, and for others in our rapidly increasing city, for whom there is no church accommodation. The large number of attentive worshippers in the free Church, and I hope the good that has been accomplished, by the blessing of God, has greatly encouraged and sustained me; in this extra effort I have been able to reach a class of our people too often overlooked, and to make known to them the principles of the Church and of our holy religion. The old sailor, the enterprising mechanic, the active merchant, and the stranger, have crowded on every Lord's day our little chapel, and seldom have I ever witnessed more devout attention to all the services, and the preaching of the gospel of our blessed Lord. A large and commodious church edifice is now building in one of the principal streets of the city, for the use of this congregation. The funds were left for this purpose by a female communicant of St. Paul's Church; when called to leave this world, she gave nearly all her property to the Church, to provide a free place of worship for our worthy mariners. By the judicious management of the trustees of this fund, we shall be able to provide and sustain a pastor, and have a free church. The building will be ready for consecration, I hope, by the close of the year.

I now proceed to give you a brief account of my Episcopal duties. On Sunday, June 13, I consecrated St. Thomas' Church, Battle Creek. This is a neat brick Gothic edifice, and is the result of the unwearied efforts and zeal of the Rev. R. S. Adams. A sweet toned organ, and a good bell, and everything necessary to aid the mind in the worship of our Lord, were provided at the time of the consecration. I believe every obligation incurred in its erection was also fully paid. I regretted very much, that, after so much effort and labor bestowed upon the Church and congregation by the rector, he had resigned his charge. He has, since the period of his resignation, taken charge of Christ Church, Adrian.

In the afternoon of the same day, I confirmed twelve persons, and in the evening I preached in Trinity Church, Marshall. On Sunday, June 18th, I preached three times in Trinity Church, Niles, and confirmed four persons. June 21st, I preached at Griswold Mission, baptized four adults, and confirmed eight persons. This mission is very prosperous, and I trust is exercising a happy influence over the character and conduct of the Indians. Many seem to appreciate the evil of sin, and the value of the atonement made by our blessed Lord, and I humbly hope, through his grace, are striving to lead holy and devoted lives. On Sunday, June 25th, I preached twice in St. Mark's Church, Grand Rapids, and confirmed eight persons. At the time of my visitation, the new church edifice was nearly completed, and the hope indulged that it would be ready for consecration before the close of the year. On the feast of St. Luke, October 18th, I consecrated St. Luke's Church, Kalamazoo. The Rev. Messrs. Cuming, Taylor, Elder and Selkrig, were present, and aided me in the services. I also preached twice and confirmed five persons. I have on former occasions expressed my great gratification in witnessing the zeal and effort of the Rector and his people, in erecting so beautiful an edifice; it will not be thought too much to say, that it is not surpassed by any church in the diocese. It was also a great gratification to be able to offer it to God, free from any pecuniary embarrassment.

On Tuesday, November 21st, I preached at Hillsdale, in the Methodist place of worship, kindly given to us for this purpose; at the same time I confirmed three persons. This village is a missionary station in connection with Jonesville, under the care of the Rev. Mr. Elder. On Wednesday, November 22d, I consecrated Grace Church, Jonesville, preached twice and confirmed six persons. This church edifice is very beautiful, all its arrangements are in the best taste, and show that no little exertion has been made by the Rector and people, to aid the heart in its approaches to God. Not a dollar of debt remained to be paid at the time of the consecration. On Thursday. Nov. 23d, I preached in Coldwater, in the Baptist place of worship, kindly given to me for this purpose. The Rev. Mr. Willard has been the missionary in this village since his ordination, and every thing indicates a rapid increase of his parish. He is the only missionary from this point to Niles, and if we had men, and means to sustain them, for a short period, hundreds might be gathered into the Church of Christ. Sunday, December 24th, I confirmed thirteen persons in St. Paul's Church, Detroit. On Sunday, December 31st, I preached and confirmed eight persons, in Christ Church, Detroit. On the first Sunday after Epiphany, January 7th, I preached at St. Patrick's Church, Clinton, and confirmed three persons; in the afternoon of the same day, I preached in St. Peter's Church, Tecumseh, and confirmed one person. In the evening of the same day, I preached in Christ Church, Adrian, and confirmed eight persons. These parishes are in a prosperous condition. The Church at Adrian had been deprived of ministerial services for two or three years, but has now revived and has much increased under the labor of its active Rector. On Monday, the 9th of April, I preached in St. Luke's Church, Ypsilanti, and confirmed six persons. This parish has greatly increased, and now needs an extension of their beautiful church edifice. On Tuesday, the 10th I preached in St. Andrews's Church, Ann Arbor, and confirmed nineteen persons. This congregation need, very much, a new church; it might perhaps be doubled in number in a short period, if sittings could be obtained. As it is, its increase is greatly prevented. On Wednesday, the 11th, I preached in St. Paul's Church, Jackson, and confirmed ten persons. This parish has so rapidly increased as to require a new church edifice. I was pleased to find that funds nearly sufficient to erect and complete it, had been raised by this parish, always distinguished for their promptness and liberality. On Thursday, the 12th I preached in Trinity Church, Marshall, and confirmed fourteen persons. This parish is now under the charge of the Rev. H. Adams; and its prosperous condition shows the effect of active exertion and unwearied zeal.

On Friday, the 13th, I preached in St. Thomas' Church Battle Creek. As the parish has been deprived of the services of a Pastor for nearly a year, there were no confirmations.

On the first Sunday after Easter, April 5th, I preached twice in St. Stephen's Church, Hamburgh, and in the evening of the same day, in St. James' Church, Dexter.

On Tuesday, May 8th, I preached in Zion Church Pontiac, baptized three children and confirmed three persons. On Thursday, May 10th, I preached in St. Paul's Church, Flint, and confirmed eight persons.

On the Feast of the Ascension, May 17, I preached in St. Luke's Church, Kalamazoo, and ordained Mr. Isaiah J. Babcock, as a Deacon. The candidate was presented by the Rev. H. Adams, and the service read by the Rector, the Rev. Mr. Cole. In the evening of the same day I again preached and confirmed ten persons. In this parish I have confirmed twenty-five persons during the year.

On the first Sunday after Ascension, May 20th, I preached in Trinity Church, Niles, and confirmed four persons. I was much gratified to find that this parish had purchased a neat and comfortable parsonage. If this were done by all our parishes, the pastoral tie would not be so often broken, and parishes deprived of ministerial services.

On Trinity Sunday, Jene 3d, I preached twice in Christ Church, Homer, and administered the Holy Communion. In the evening of the same day, I preached in Albion, in the Presbyterian house of worship, kindly given for this purpose. I have seldom preached to a larger assemblage of persons in a village of this size. The few Episcopalians residing in it, have commenced a neat church edifice, and I trust they will be able to complete it during the year.

I believe this comprises the amount of my Episcopal duties for the year. As usual, it has been a year of comfort and of pleasant intercourse with all under my charge, both Clergy and Laity. The only strife we have had, has been to extend the Gospel of our blessed Lord, and the influence of His Church. The field is indeed white, but the laborers are few. There is not a village in the diocese in which congregations could not be gathered, if we had men and means. I trust that during the present year we can occupy new ground, and meet in some degree the wants and wishes of our brethren scattered far and wide among us. It becomes us to be active and diligent—the time is short and much is to be done by each and by all—we labor in hope. SAMUEL A. MCCOSKRY.

☞ We have received the Convention Journals of Pennsylvania, Tennessee, Connecticut, and Delaware, for which we return our acknowledgments.

Notices.

P. E CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

A regular monthly meeting of the Board of Managers of this Society will be held in the Sunday school-room of the Church of the Ascension, on Monday evening next, (13th inst.,) at half-past 7 o'clock.

THOMAS P. CUMMINGS, Rec. Sec'y.
New York, August 11, 1849.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Regular Meeting of the Board of Managers will be held on Tuesday afternoon next, the 14th inst., at 5 o'clock at the Depository, No. 20 John street.

WILLIAM H. BELL, Secretary.
New York, August 11, 1849.

THE PROTESTANT EPISCOPAL TRACT SOCIETY.

A Regular Meeting of the Board of Trustees will be held at the Depository, on Tuesday next, the 14th inst., at 5 1-2 o'clock, P. M. D. HUBBELL HOYT, Sec'y.
New York, August 11, 1849.

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgment of the 31st ult., the Treasurer has received the following contributions:

St. Paul's, Key West, Fa, 15; St James', Boardman, O, 3; St Stephen's, Canfield, O, 3; an Episcopalian, Brownsville, Ia, for the Chickasaws, 2 50, Jews, 2 50—$5; M A for the Chickasaw mission through Episcopal Recorder, 3; off's of St John's, Elizabethtown, N J, of which 2 12, is for Wis, 5 80; from a family in Ga, for missions in that Diocese per R C H, savings of a little girl, 2, do, do, 1 75, do. of a little boy, 25 cts, additional off's, 6,—10. Thro' J K Sass, R A in S C, Sheldon ch, 54 87; ch in Edith Island for the Chickasaws, 10; Mo. Miss. Lec., 3 30, for Western Miss's, 50 cts, for Cal, 25 cts,—4 05; Trinity ch, Columbia, 28 50, Wes'n, 2, Jews, 5, Cal, 2 50,—38. Lady of S C for arrears due Wes'n Miss's, 15 80; All Saints, Waccamaw, Miss's in the West, 16; St Philip's, Charleston for Bp Freeman 18, Bp Kemper, 19, Cal, 2,—39; same ch, Whitsunday collection, Jews, 10, Bp Freeman, 11, Bp Kempen, 10,—31,—208 72. Total, 253 52.

THOMAS N. STANFORD, Treas.,
New York, Aug. 7, 1849. 139 Broadway.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received, since his acknowledgement of 31st ult, the following contributions, viz.:

From Christ Church, Rye, Rev Edward C Bull, 41 50; Zion Church, New York, Rev Richard Cox, 14. Total 55 50.

C. N. S. ROWLAND, Treasurer,
August 7, 1849. 55 Water-st.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since his report of 31st ult.

St Paul's ch, Poughkeepsie, Rev A D Traver, 10; Rev Charles Mason, Boston, 3.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, August 6, 1849.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sum since his report of 31st ult.

From S Fartoute, Esq, one of the Executors of Hanford Smith, deceased, being the nett proceeds of the annual income, agreeably to the will of the Testator, 245 07; from J W Burgess, Brooklyn, annual, 2; from R P Williams, St Louis, on acct, 2; total 249 07.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, July 31, 1849. 20 John street.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From a Friend, who has often caused the hearts of the needy and afflicted to rejoice, $20; from "R", 10.

By Messrs. Stanford & Swords,

From "a member of Christ Ch, New Brighton," 5; from a devoted friend of the sick and destitute, 35.

Many children of sorrow present affecting claims upon the sympathy and friendly aid of the benevolent. Shall they not be kindly remembered in this season of their calamtiy?

LOT JONES, 77 Second Avenue.

N. B. Further donations, being greatly needed, are respectfully solicited, and will be thankfully received. They may be left with Messrs. Stanford & Swords, 139 Broadway, or at his residence.

New York, August 7, 1849.

THE SICK POOR.

The subscriber, Rector of the ch of the Holy Evangelists, thankfully acknowledges the receipt of $5, by the hands of Messrs Stanford and Swords, from "A member of Christ ch, New Brighton S I," for the sick poor.

For nine years, he, (the subscriber) has labored principally among the poor, and never, during those years, has he seen more suffering both on account of sickness and want of employment. Widows who, in ordinary times, and especially at this season of the years, could support their families in comparative comfort, are now unable to do so.

In their behalf, donations are respectfully solicited.

BENJ. EVANS,
172 Broome St.

Any donations may be left with Messrs. Stanford & Swords, 139 Broadway, or 172 Broome St.

New York, August 7, 1849.

Died.

On the 3d instant, at Astoria, L. I., John Ward Carryl, aged 2 years 2 months and 24 days, son of Nathan T. Carryl, of this city.

At New York, on the 10th inst., Mr. Covington Guion, at the time of his decease and for several years previous, Cashier of the Bank of Kinderhook, in the 23d year of his age. In the death of Mr. Guion our community has sustained a deep loss. In every relation of life, whether in his daily business avocations, in the friendly intercourse of the social circle, or by the domestic hearth and fire-side, Mr. Guion preserved that amenity of manner and developed that modest and unobtrusive worth of character, which so endeared him to his friends, and so won for him the unfeigned respect of the whole community. The strictest integrity, a rigid adherence to principle, and a nice sense of honor characterized all his dealings and intercourse with others. In addition to the virtues of the man and the accomplishments of the gentleman, Mr. Guion possessed the faith of the Christian. His piety was sincere, devout and unaffected. Much of his last days was devoted to earnest religious meditation and to a preparation for death. He seemed from the moment of his first attack to be sensible that his last hour was approaching, and he prepared in a spirit of Christian meekness and resignation to bow to the will of God.

Mr. Guion has resided among us for several years. During the greater portion of this time he has discharged with eminent ability and entire satisfaction to all, the duties of Cashier of the Bank in this village.—*Kinderhook Sentinel.*

In Paris, (France,) Rev. Thomas Warner, formerly Chaplain of West Point Military Academy, and son of the late Jason Warner, of Canaan, Dutchess County, N. Y.

Married.

On Wednesday, July 1st, in St. Paul's Church, Norwalk, Conn., Brochest L. Carroll and Sarah E. Gardner, both of New York.

To Correspondents.

"Presbyter Occidentalis," "J. H. H." "Laicus" and "Plain Dealer," are received.

Also "Laus Deo," which we regret came too late for insertion this week.

ERRATUM.—In our last number, on the 3d page, 1st column, 23d line for "gladiator" read "gladiation."

Advertisements.

NEW THEOLOGICAL WORKS, Received per last Steamers.

Sermons on the Lord's Prayer, by F. D. Maurice, M. A. 12mo. $1 50.

Meditations in Verse on the Collects, for the Sundays throughout the year, and for the principal Holydays 12mo, $1.

Tracts for the Christian Seaman, vol 2, 1 25.

Catechesis; or Christian Instruction preparatory to confirmation and first communion, by the Rev. Charles Woodworth, M. A., 12mo, 1 50.

Nine Lectures on the Holy Sacrament of the Lord's Supper. By Rev. T. S. Voyan, 8vo, $2.

D. APPLETON & CO. Importers,
200 Broadway.

LADY ALICE—PRICE 37 1-2 CTS.

D. APPLETON & CO. have just published Lady Alice, or the New Una, a Novel, second and cheaper edition. 8vo, paper cover—37 1-2 cts.

The publishers deem it proper, in explanation of the issue of a cheap edition of "Lady Alice", so soon after the sale of a large edition, to state some circumstances connected with the present issue. Lady Alice was highly reviewed as an English work, on its publication in England, and on its reaching this country another publishing house reprinted a large edition before they were advised that the work was written by an American. Considering the work was already printed, the author gives his consent to the issue of an edition in its present form.

THE MAIDEN AUNT.

D. APPLETON & CO. publish this week, The Maiden Aunt, a story by F. M., reprinted from the London Edition, one vol., 12mo, paper cover, 50 cts., cloth 75 cts

"A delightfully interesting moral Tale." au4

COLLEGE OF ST. JAMES, Washington county, Md.

The eighth session will open on Monday, October 1st, on which day the *punctual attendance* of all the students is requested. The duties of the classes are promptly re-commenced, and it is very important that all their members, new or old, should take their places at the opening of the session.

The academical year extends from the 1st of October to the 1st of August; there being but one vacation, August and September.

In the *College*, all the usual classes, under a full corps of Professors, have, for several years, been pursuing the entire course of collegiate studies equal to that prescribed in the older colleges of the north. At the recent commencement the *third* graduating class received their academical degrees.

In the *Grammar School*, which immediately adjoins the College, the Preparatory classes are carefully trained by competent Instructors under the supervision of the Professors of the College. Thus pupils may enter the Institution at an early age and pursue their entire course of study under the same direction until they graduate. The Mercantile Department embraces those *partial* members of any of the Collegiate or Preparatory classes who may be preparing for the Counting-Room or other non-professional life. Such students are admitted to all the priveleges and advantages of their several classes substituting in place of some of the classical studies, such as are more necessary as a preparation for business. French is a regular study without extra charge in all the classes. In addition to the French the mercantile students will be taught, without charge, German or some other modern language. The location of the College is perfectly healthful; and there are no towns or villages near to present the temptations so dangerous to the young. Moral and religious education is one chief design of the Institution. The charge covering all the academical and domestic expenses, is $225 per session of ten months. The rules of the College carefully restrict any other expenses of the student. All the departments are under the immediate supervision of the undersigned to whom application may be made for copies of the "Register" of the College, or for further information, as well as for the admission of pupils.

JOHN B. KERFOOT, Rector &c.,
August 11,–2m College of St. James, P. O., Md.

SCHOOL FOR MORAL DISCIPLINE.

This School is situated at City Point, opposite Fort Independence, commanding a beautiful view of the harbor, islands and shipping, and enjoying a most pure and exhilarating atmosphere.

STUDIES.—The regular studies are the Elementary and Higher Branches requisite for a thorough English Education, including Singing, Book-Keeping, Exchanges and Navigation.

Extra studies are the Ancient and Modern Languages, Instrumental Music and Drawing.

CONDITIONS.—Boys are received for a period of not less than six months, nor under the age of six years. The boys, while members of the school, must be wholly under the direction of its government. The parents and guardians are requested to satisfy themselves fully respecting the school, and determine whether they can give up their boys wholly to its management for the time specified.

The expenses are $3 00 per week, or $78 00 per term of six months, payable in advance. All expenses for board, tuition, books, (except for extra studies) stationary, washing, mending, medical attention, &c., are included in the foregoing charge.

Extra studies, $5 00 per term, for each branch, (in classes) except Music and Drawing, which are $10 per quarter.

The School is under the supervision of a Visiting Committee, consisting of Rev. E. M. P. Wells, Rev. Alexander H. Vinton, D. D., Rev. William Croswell, D. D.

REFERENCES.—The gentlemen of the visiting Committee. WILLIAM BRADFORD.

☞ All communications should be addressed to WILLIAM BRADFORD, Principal of School for Moral Discipline, City Point. aug 11 tf.

ST. PAUL'S COLLEGE, COLLEGE POINT, Near Flushing, Long Island, New York.—The 22d Session of this Institution will commence on the first Monday of October next.

Pupils are admitted into the Primary Classes at 10 years of age, and into the Collegiate Classes whenever they have attained sufficient scholarship.

There is but one session of the Institution in the year. It commences on the first Monday in October, and ends on the first of August.

It is requested that all who desire to place their sons in the Institution will present them for admission at the beginning of the session in October. Pupils are received, however, after the Christmas and Easter recesses—and on the first Monday in March.

Applications to be made to the Rector at College Point.
aug 11—2m REV. J. G. BARTON, Rector.

Poetry.

For the Churchman.

The National Fast.

Oh God! with whom the issues are,
Of life and death—to take or spare,—
In mercy hear the lowly prayer,
Of this afflicted nation!

To thy just judgments, Lord, we bow
In attitude repentant now,
And send to Thee, with earnest vow,
Our cry of deprecation!

Oh! as in times of old Thy grace
Didst spare, nor banish from Thy face,
Thy chosen but rebellious race,
When in repentance turning.

They mourned and fled their ways perverse,
And found the mercy we rehearse,
Which saved them from the blighting curse
Of Thy just anger burning;—

So let us feel Thy pardoning love,
And send thine angel from above
With mercy's mission to remove
This wrath and woe deserved!

And, saved from the destroyer's power,
May we, with heart and soul adore
Thy love, and seek forever more,
The Grace that hath preserved.

F. E.

Selected Matter.

From the Colonial Church Chronicle.

Borneo.

The Mission established at Borneo about a year back will continue to engage the watchful regard of all interested in every fresh planting out of the Church among the heathen.

We need not dwell on the peculiar circumstances which distinguished this Missionary effort. The simultaneous introduction of Christianity with the first Colonists,—the absence of that prejudice and disgust, which has been too often excited in the native mind by previous contact and acquaintance with Europeans,—the enlightened views and high character of the founder of the Colony, all combined to favor the success of the undertaking.

By recent information received from the Mission, we learn, that hitherto its way has been prosperous, advance is made in gaining the good will and confidence of the natives, and the Church and Mission House are in the way of completion.

"Our present abode," Mr. McDougall writes, "the so-called court house, is a very confined abode for two families, in appearance like a bird-cage, built at the river's edge. It is just thirty feet square; the upper or habitable part is divided by matting, into four rooms and a passage. There is a long room below, thirty feet by fifteen, which is the court-room or hall of justice on week-days and for the present our Church on Sundays. I saw at once that the hill contiguous to the ground, which Mr. Ruppell had bought for the Mission, was not large enough to build both houses and Church upon, so I determined upon reserving this for the Church and schools, and to clear a neighboring hill for the house. In the hollow between is the present English burying-ground, where there are already ten or twelve buried, which thus comes in nicely into the Church-yard. The ground which Mr. Ruppell bought and cleared, is from four to five acres in the hollow on the other side of the hills, between them and the jungle. It is all cleared; two-thirds of it are swamps and are planted with paddy, and on the rising ground, there are a few young cocoa-nut and fruit-trees, among which we purpose growing our vegetables, and as soon as I can get the lower part drained, I shall plant it with cocoa-nuts. It is a well chosen piece of ground for a plantation, as it is near the town, and behind it is good land cleared some way by German squatters, and more likely to prove a profitable estate to the Mission than any other spot about the town. I have named the hills, College and Church Hills; the clearing of the former is now nearly complete, and I have got over two hundred nice young nutmeg-trees to plant round the house. I have had to level the top of the hill, which is of loose sand, to the depth of six or seven feet, where we have found good firm clay, on which we can safely plant our foundations. I procured shovels and made wheel-barrows for the work, when I found that the Chinese would be at least three months about it; but when they refused to use anything but their own wretched little baskets and hoes, I called in a gang of Malays, who have proved most excellent 'navvies,' and done the work in a month. It was and is quite amusing to witness the interest the wheelbarrows and shovels occasioned, which, as well as the idea of levelling for a foundation, are to these people quite new. We have now a good firm foundation, and I think the Mission may count upon having a desirable and substantial house, that will—owing to its balcan or iron-wood posts, beams, &c.,—last ten times the period houses in these parts usually do. The Malays say a balcan house, well-built, will last for hundreds of years; so I hope that our Church, when raised, will endure and flourish until it is looked up to as the mother of many, many Christian Churches, yet to spring up among the numerous tribes of this vast island."

Looking at the Mission in regard to its future results, perhaps the most serious obstacle to the spread of Christianity among the inhabitants of Borneo will be found in the residence among them of a large number of Malays, professing the Mahommedan creed, and much superior to the natives in intelligence, education and moral habits. It is well known how difficult it is to subvert this faith in the minds of those who have once received it, and how successful it has ever proved in making converts. It is with astonishment and shame we learn that emigrants from our own shores, Englishmen and, in name, members of the English Church, have, on their residence at the Cape of Good Hope, forsaken the creed of their own land for the profession of Mohammedanism, and this not in one or two, but in hundreds of instances. If this has indeed been so, we cannot wonder that its influence should be great over the unlettered Dyaks of Borneo, and that the English Missionaries should find, as they lament they do find, that whatever influence they seem to gain over the natives, while in actual communication with them is immediately upon their absence thwarted and counteracted by the Malays. The number of these latter are also continually increasing, and this fact should be well considered, as rendering most urgent the necessity that whatever we do to gain to the Church this fair and promising region, should be done quickly. There is a noble opportunity *now*, which a few years may lose to us for ever. This point is so forcibly urged by Mr. McDougall, and the best mode of operation so well pointed out, that we gladly subjoin his own words:—

"Among the Kyans, Dyaks, and other native tribes, there is, already opened to us, a much larger sphere of action than I imagined was the case on my first arrival here. On this river alone we have thirty-three tribes, (each tribe varying in number from thirty to two hundred families) of tributary Dyaks, the nearest tribes being a good day's journey distant; who, now they are obliged to live at peace with each other, are rapidly increasing in numbers, and improving in condition: besides these the people of the Samarahan, the Sadong, and the Serekei rivers are now under the control and protection of this Government, (Sadong and Serekei are much larger rivers than this) but I have not been able to ascertain the numbers of their tribes; they are, however, numerous and quite accessible to missionary efforts. Next Spring, when it is expected that Sarebus and Sukarran rivers, inhabited by swarms of piratical Dyaks, will be thrown open and brought perfectly under our control by means of a powerful expedition, which the Rajah and Captain Keppel have planned against them, these two rivers, together with the Serekei, will form a high road into the very interior of Borneo, and traverse the regions inhabited by the Kyans, who from the little I have seen and heard of them, seem to be more civilized than our hill Dyaks, and are to be estimated by tens and hundreds of thousands. They are, I am told, very anxious to have communication with us, and desirous of acquiring knowledge from the Orang Putih, (*white* people).

"For these reasons, and on account of the Dyak language of which the various tribes speak different dialects which it will be necessary for any, who would teach them, to learn, (their knowledge of Malay being very limited,) it will appear how necessary it is that our strength should be increased for the effectual working of the Mission. We want at first several devoted young *single* men, Clergymen, or Catechists, to place at different stations among the larger tribes, whom they can associate with them and learn their dialect, and then instruct them in some of the useful arts, at the same time that they impart religious knowledge; for the Dyak, in common with other savages, will always value his teacher's instruction the more, and have more faith in him, when he finds that it adds to his present comfort, while it opens to his view a glorious and happy future. It would only be necessary for these men to remain at the stations for about eight months in the year, for at the rice-growing seasons, the Dyaks leave their towns and villages for their paddy grounds, which are scattered all over their respective territories; during these seasons it would be advantageous for them to return to the Mission House at Kuching, and assist their brethren here in the schools and ministrations of the Church, leading a kind of collegiate life, with leisure and opportunity for study, which they would never have while residing among the inquisitive natives. There would not be the smallest difficulty in placing such laborers at once; all the Orang Kayas, head or *rich* men of the tribes I have spoken to, would gladly receive them; the Orang Kaya of Lundu, our most civilized and influential tribe, was most earnest in his request to me that a teacher should be sent to his people, and promised to build him a house and do all he could to assist him, and this *should* certainly be the first station occupied, as the tribe is fast Malayizing in dress, manners, and even, in some instances, religion. It would also be highly desirable that, in addition to these Dyak teachers, the Mission should be strengthened with another *efficient* Clergyman, in full orders, who would either assist the head of the Mission in visiting several stations, or take his place at Kuching when he should be absent on such journeys. This or some similar plan could be carried out at a very moderate expense, if *single* men were employed, as they live better with £80 or £100 a year, than married men could do on £300, owing to the great expense an establishment of servants, &c., for a family, involves; but unless some such measure be adopted, and that speedily, the objects of the Mission as regards the native tribes, cannot be accomplished, and it will become more and more difficult to do so every year, as Mahommedanism gains ground among them."

The course of proceeding hitherto pursued has been as follows:—The first care was to set on foot a regular service of the Church on the appointed festivals. This was needful to keep vigorous the spiritual strength of the small party, to feed that lamp the light of which was to shine in a dark place. But it was needful too, as a witness to the Mahommedan population. Though in many respects untamed, the Malays are yet strict Islamists. The stated appointments of the Koran are observed; and they would not be slow in denouncing and despising a faith which paid no visible and stated homage to the One God.

The next step was to establish a Dispensary. The wisdom of this step in the East—where our medical skill is so appreciated—is obvious; and the effect of it, beyond merely gaining the confidence and regard of the natives, is thus mentioned by the writer referred to:—

"The Dispensary has succeeded admirably, and has already fully occupied me every day with patients from twelve to three o'clock. I hope Mr. Brooke will found an hospital: it would be of great use. Indeed, if I had not had the excuse of my medical capacity, I certainly should never have been able to have got into the people's houses, and gained their confidence as I have done. Had they considered me merely as a padre or clergyman, their jealousy might have been aroused, and it would perhaps have taken years to have placed us in our present position; but now that, with God's help, I have been instrumental in saving the lives of some, and the limbs of others, they listen with attention to what I have to say to them as padre; and when I speak the language better I shall be able to communicate with them more freely than I now do upon religious matters. As it is, both in school and out, I endeavor, as far as I am able, to develop and encourage those principles of religion, truth, and equity, which the Malays, as Mohammedans, hold in common with ourselves. Beyond this, we cannot, as yet, dare to go, and we must be cautious."

Another result of this Dispensary has been, that some of the patients would afterwards drop into the schools, and observe what was going on, some even of the Hadjis have done this, and appeared pleased with what they saw, and expressed no jealousy or disapprobation. The attendance of the scholars has been very irregular, varying from two or three to thirty, but some of the most regular have made good progress, and can read portions of the Prayer-bok in Malay. The most important and interesting step, however, is one which has always appeared to us the most promising and hopeful (as in past ages it has been proved the most successful) that a missionary could take. The Missionaries have offered to receive into their house and rear some children—the offspring, for the most part, of Europeans and natives—whose mothers are willing to entrust them to their keeping. Hence has sprung up a kind of orphan asylum, "the foundation of a native Church." Five of such children have been adopted and baptized, and are now being trained as Christians. And when we recollect how it was by the purchase of young children from the state of slavery, and by rearing them beneath the shelter of the religious house, that Evangelists were provided for the savage tribes, the forefathers of civilized Europe, we cannot but look upon these children as the body from which, in God's mercy, may be destined to issue forth the future illuminators of their native island.

It is matter of much satisfaction to find this infant settlement proceeding with such caution, as well as zeal, meeting the Mahommedans on common ground, and winning the idolatrous Dyaks by offices of mercy and kindness. We are fully persuaded that it is not, in the first instance, by a system of *Colporteurs* and indiscriminate, aimless "casting of pearls," that the hearts of the heathen will, ordinarily, be won. It is as much a part of the Christian ministration to prepare the soil, as to sow the seed, if at least the Gospel is to be preached not "for a witness" only, but for conversion.

For the Churchman.

The following letter is found in the published works of the Dean of St. Patrick's, being from the pen of that celebrated writer. I have copied it for insertion in your columns, knowing that it must add to their interest, and can scarcely fail to be instructive to some of your readers, in the philosophy of human life. It contains the finest *summing up* of the leading problems in that great trial, in which the issues are of life and death, that I have anywhere met with. Like the gem "of purest ray" it flashes light from every line, and discloses truth with every flash.

Yours, &c.,

New Rochelle, July 2d, 1849. G. C.

Deanery-house, Dec. 27, 1727.

DEAR MADAM,—Though I see you seldomer than is agreeable to my inclinations, yet you have no friend in the world that is more concerned for anything that can affect your mind, your health or your fortune; I have always had the highest esteem for your virtue, the greatest value for your conversation, and the truest affection for your person; and therefore cannot but heartily condole with you for the loss of so amiable, and (what is more) so favorite a child. These are the necessary consequences of too strong attachments, by which we are grieving ourselves with the death of those we love, as we must one day grieve those who love us with the death of ourselves. For life is a tragedy, wherein we sit as spectators awhile, and then act our own part in it. Self-love, as it is the motive to all our actions, so it is the sole cause of our grief. The dear person, you mention, is by no means an object of pity, either in a moral or religious sense. Philosophy always taught men to despise life as a most contemptible thing in itself, and religion regards it as only a preparation for a better, which you are taught to be certain so innocent a person is now in possession of; so that she is an immense gainer, and you and her friends the only losers. Now under misfortunes of this kind, I know no consolation more effectual to a reasonable person, than to reflect rather upon what is left than what is lost. She was neither an only child, nor an only daughter. You have three children left, one of them of an age to be useful to his family, and the two others as promising as can be expected from their age; so that according to the general dispensation of God Almighty, you have small reason to repine upon that article of life. And religion will tell you, that the true way to preserve them is, not to fix any of them too deep in your heart, which is a weakness that God seldom leaves long unpunished: common observation showing us, that such favorite children are either spoiled by their parents' indulgence, or soon taken out of the world; which last is, generally speaking, the lighter punishment of the two.

God, in his wisdom, hath been pleased to load our declining years with many sufferings, with diseases, and decays of nature, with the death of many friends and the ingratitude of more; sometimes with the loss or the diminution of our fortunes, when our infirmities most need them; often with contempt from the world, and always with neglect from it; with the death of our most hopeful or useful children; with a relish for all worldly enjoyments; with a general dislike of persons and things; and although all these are very natural effects of increasing years, yet they are intended by the author of our being to wean us gradually from our fondness of life the nearer we approach toward the end of it. And this is the use you are to make in prudence, as well as conscience, of all the afflictions you have hitherto undergone, as well as of those, which, in the course of nature and providence, you have reason to expect. May God, who hath endowed you with so many virtues, add strength of mind in reliance upon his mercy in proportion to your present sufferings, as well as those he may think fit to try you with through the remainder of your life.

I fear my present ill disposition both of health and mind has made me but a sorry comforter; however, it will show that no circumstance of life can put you out of my mind, and that

I am, with the truest respect,
Esteem and friendship,
JOHNATHAN SWIFT.

Advertisements.

RARE AND VALUABLE WORKS just received from London.

Bishop Gibson's Codex Juris Ecclesiastici Anglicani 2 vols., folio.
Fleury's Ecclesiastical History, the only English translation, 5 vols., 4to.
Bp. Reynold's Works, 6 vols., 8vo.
Leigh Richmond's Fathers of the Church of England, 8 vols., 8vo.
Stanhope on the Epistles, 5 vols.
Slade " "
Grier's Reply to Milner's End of Controversy, with the defence.
Grier's reply to Ward's Errata of the Protestant Bible, 4to.
Grier's Epitome of the General Councils.
Horsley's Tracts on Unitarianism.
Bp. Heber's Bampton Lectures.
Bp. Lawrence's "
Howlett on reading the Liturgy.
John's Archeology.
Bisses Beauty of Holiness.
Dr. Brett's History of the World.
Tracts of the Anglican Fathers, 6 parts.
Dr. Douglass on Miracles.
Bp. Smallbrook "
Taylor's Hebrew Concordance, 2 vols., folio.
The foregoing embraces some of the rarest works, and most difficult to obtain in England.

For sale by
STANFORD & SWORDS,
au4 139 Broadway.

ST. MARK'S INSTITUTE, Orange, Essex County, New Jersey. Thomas Jones Pope, Proprietor and Principal.—This Institution has been established for the reception of a very limited number of young gentlemen (6) into the family of the Proprietor, for instruction in all the branches of a polite and useful education, according to the English Academical Method.

It is situated in one of the most beautiful and healthy villages of New Jersey, only twelve miles from the City of New-York, on the line of the Morris and Essex Rail Road, and in a highly respectable neighborhood. The Premises are particularly eligible, being commodious and handsome, with some acres of land attached for the purposes of recreation. The Institute is also in the immediate vicinity of the Episcopal Church of Saint Mark.

Devoted attention will be given to the promotion of the comfort of the pupils, who will, as members of the Proprietor's family, have such regard paid to their morals and deportment as will in conjunction with their literary course, conduce to make them gentlemen and Scholars, and fit them for any station in society.

The select character of this Institution will obviate many of the evils attendant upon larger and more promiscuous establishments.

SESSIONS.

The first Session of the Institute will open on the first day of May next, and will close on the last day of September. The second Session will commence on the first day of November, and close on the last Friday in March.

All further information, references, &c., communicated *on application (post paid) to the* Proprietor, or at the office of this paper.

Orange N. J., April 28, 1849—tf

FOR Church Cushions—Crimson, Maroon, Drab, Blue and Green Worsted Damasks—Now receiving a large assortment. Also, Moreens—all colors; Carriage Makers' goods—Curtain Materials, Plushes, Velvets, &c., for sale by F. S. & S. A. MARTINE,
Importers and Jobbers, 112 William street,
July 7—3m near John street.

CLERICAL TAILOR.

NELSON JARVIS would respectfully inform the Rev. the Clergy of New York, "and throughout the United States," that he has removed his establishment from No. 130 Broadway, to No. 120 Bleecker, corner of Wooster street—where he continues to make up Cassocks and Robes, in addition to the regular business of his profession; and will duly appreciate a continuance of those favors which he has so long received from them.
May 19.

JOHN MACE, Sexton of the Church of the Mediator, (under the pastoral care of the Rev. Dr. Hawks,) and General Furnishing Undertaker, No. 75 Carmine street. Persons desiring information respecting the pews of the above church, which is now located in the large Chapel of the University, may obtain it by applying to the above, either at his office, during the week, or at the door on Sunday. July 28—1t$

COLLEGE OF ST. JAMES, Washington Co., Maryland. The second term opens on Monday, March 5. Students may be admitted at any time into the COLLEGE, or into THE GRAMMAR SCHOOL; either to pursue the full Collegiate course of Classical and Scientific studies; or a partial course in a MERCANTILE CLASS, receiving special preparation for the Counting Room and general business.

Application for the admission of pupils, or for further information to be made to
JOHN B. KERFOOT, Rector &c.,
tf m2. College of St. James, P. O., Maryland.

THE MUTUAL LIFE INSURANCE COMPANY OF NEW-YORK, No. 15 Wall street. Nett amouut of accumulated Premiums invested in mortgages and N. Y. State and City Stocks and U. S. Government, $376,282,20.

This company is organized on the purely mutual principle, and its business is restricted by the charter to the insurance of lives, and granting annuities and endowments, and now ranks amongst the strongest and safest institutions in this country. The whole of the profits inure to the benefit of the policy holders. An extensive and prosperous business promises large dividends on the first division of profits on the 1st February, 1848, and persons now insuring will share in these profits if they survive that period.

The premiums are paid annually, semi-annually, and quarterly, if desired, and are as low as any American Company, and lower than the English, with a participation in the profits. Policy holders are secured by investments in bond and mortgages on real estate in the cities of New York and Brooklyn, worth double the amount loaned thereon, and in Stocks of the State and City of New York, and of the United States.

The transactions of this Company are on the cash principle; consequently the survivors of parties insuring with it will not be subjected to the heavy drawback of accumulated premium notes, reducing the benefit of the assurance to a small pittance.

Persons may effect insurauce on their own lives and on the lives ot others. A married woman can insure the life of her husband, whieh will inure to her sole use and that of her children.

Pamphlets explanatory of the principles of Mutual Life Insurance, and illustrating its advantages, with forms of application, may be obtained at the office of the Company, 56 Wall Street, or of any of its agents.

TRUSTEES:

Morris Robinson,	Alfred Perr,
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R. H. McCurdy,	John C. Thatcher,
Frederick S. Winston,	Rufus L Lord,
C. W. Faber,	William Betts,
Mortimer Livingston,	Joseph Blunt,
Theodore Sedgewick,	Isaac G. Pearson,
Stacy B. Collins,	William Barnewall,
John H. Swift,	William Moore,
Jos. B. Collins,	Zebedee Cook,
James S. Wadsworth,	Jonathan Miller,
Henry W. Hubbel,	Fitz Green Halleck,
Gouverneur M. Wilkins,	Robert Schuyler,
John V. L. Pruyn,	Amos S. Perry,
Frederick Whittlesey,	Joseph Tuckerman,
Charles Ely,	Gideon Hawley,
John C. Cruger,	Wm. J. Bunker,
Walter Joy,	One vacancy.

MORRIS ROBINSON, President.
SAMUEL HANNAY, Secretary.
MINTURN POST, M. D. Physician to the Com'y.
JOS. BLUNT, Solicitor. 501 Broadway.
May22—tf

NEW ORGAN OF ANNUNCIATION Church, New York, Rev. S. Seabury, D. D. Rector.

At a meeting of the Vestry, held Oct. 2d, 1848, Floyd Smith, Esq., Chairman of Committee on the payment for the Organ, and approval of the same.

Reported. That after due examination by Messrs. C. D. Judah, and J. H. Cornell, whose report is appended, they recommend the acceptnace of the Organ, and move a vote of the Vestry commendatory of the instrnment, and of Mr. Jardine as the consttuctor thereof.

"We report that the workmanship and material are of the best quality, which, combined with its *fine tone* and *perfect voicing*, renders the Organ, in all respects, an excellent and complete instrument, and that it is in all its details, faithfully and fairly made, and reflects much credit upon its maker."

The Committee offer the following resolutions.

1st. That this Vestry do hereby receive from Mr. Jardine the Organ built by him for the Church of the Annunciation, as being perfectly and completely finished, even beyond the requisites of the contract, and as being entirely satisfactory to this Vestry

2d. That this Vestry, entertaining a high opinion of Mr. Jardine's competency as an Organ Builder, and having every reason to be well satisfied with the gentlemanly and very correct department of Mr Jardine in his intercourse with the members of this body while building the new Organ, take pleasure in recommending him to all persons who may require the services of an Organ Builder. Signed, FLOYD SMITH.

(This is an instrument of the largest class, containing 3 Ranks of Keys, 30 stops, and 2 stops of Pedal Pipes, both to CCC, sixteen feet.)

Mr. Jardine respectfully solicits orders, which will be most faithfully executed.

Organ Manufactory, 548 Pearl Street, New York.
Dr16.tf

MUTUAL BENEFIT LIFE INSURANCE COMPANY, No. 11 Wall street.

This Company has been in existence nearly four years, and its Surplus is now, (March 1, 1849,) over $700,000, showing a business unparalled.

DIVIDENDS OF PROFITS are declared ANNUALLY upon all Life Policies which have settled two or more premiums; the profits draw interest at the rate of 6 per cent. per annum, and can be made available at once, to the extent of TWO-THIRDS of their amount, where the party has paid his premiums in full.

Premiums are payable annually, but may be paid semi-annually or quarterly, and parties taking Life Policies may, when the premiums amount to fifty dollars, if they prefer, give their individual notes for ONE-HALF the annual premium, upon which they are required to pay six per cent interest.

Prospectus, and all papers necessary to effect insurance, and all information in relation to the plan of operations, may be obtained, gratis, at the office of the Company, No. 11 Wall Street.

DIRECTORS:

Robert L. Patterson,	Seth Low,
Charles S. Macknett,	Joel W. Condit,
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JER VAN RENSSELAER, M. D. } Consultation.
JAMES STEWART, M. D., (Residence No. 9 Abingdon Square,) Medical Examiner, attends at the office daily from 2 to 4 o'clock. M17

CHURCH BELLS AND TOWN CLOCKS.—An experience of more than 25 years has given the subscriber an opportunity of obtaining the various combinations of metals, the heat requisite for securing the greatest solidity, strength, and most melodious tones.

Church, Factory, and Steamboat Bells, constantly on hand, *peals* of any number furnished. Those of Trinity Church, New-York, were completed at this Foundry; also the *Fire Bells*, which are the largest ever cast in this country.

For several years past, the highest premiums have been awarded by the New York State Fairs and American Institute.

925 Bells, averaging 537 lbs. each, were cast during the past two years.

Improved Iron Yokes are attached, and Springs affixed to the Clappers, which prolongs the sound.

Yoke Frame and Wheel complete can be furnished if required.

THEODOLITES, and all kinds of Levelling and Surveying Instruments on hand.

ANDREW MENEELY.
West Troy, March, 1849.
George H. Swords Agent, 116 Broadway, N. Y.
m26tf

ORGANS.

HENRY ERBEN, 172 CENTRE ST has constantly on hand CHURCH AND PARLOR ORGANS of Gothic and Grecian designs, of the following descriptions.

No. 1.—*A Swell Organ*, with 12 Stops, and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

No. 2.—*A Swell Organ*, with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

No. 3.—*A Swell Organ*, with 8 stops, 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

No. 4.—*A Swell Organ*, with 4 stops, 8 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with 18 stops, two setts of keys and two octaves of Pedals, 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For farther particulars, enquire at the Manufactory.

New York, August 4, 1849. tf

REPORT FOR JULY.—The Mutual Benefit Life Insurance Co., No. 11 Wall-st., have issued, during the month of July, 1849, One Hundred and Fifty-three Policies, viz.:

To Merch'ts & Traders	40	To Clergymen	5
" Mechanics	14	" U. S. Officers	0
" Manufacturers	22	" Pub. Officers	4
" Clerks	27	" Sea Captains	4
" Physicians	9	" Teachers	4
" Ladies	4	" Students	0
" Lawyers	5	" Other occupations	15
	121		32

New Policies issued in July, 1849, 153
Surplus of the Company exceeds. $800,000
ROBERT L. PATTERSON, President.
BENJAMIN C. MILLER, Secretary.
JOSEPH L. LORD, Agent.
James Stewart, M. D., Medical Examiner, residence No. 3 Abingdon Square, at the office daily from 2 to 3 o'clock. August 4.

VINUM PURUM AD SACROS,*

IMPORTED, and for sale at moderate prices by, THOMAS McMULLEN, 10 Wall street.
* "Pure Wine for Sacramental Use."

RICHARD UPJOHN, Architect, has removed his office to No. 64 Broadway.
June 23—3t$

BOOKS AND STATIONERY.—Huntington and Savage, Booksellers and Stationers, 216 Pearl-st., N. Y., keep constantly for sale a very large and well selected stock of School, Classical, and Miscellaneous Books, Blank Books, and Stationery, to which they would invite the attention of Booksellers, and Merchants generally.

H. & S. publish some of the best and most saleable School Books now in use in the United States, among which are—

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" Primary History of South America and West Indies, 216 pages, 18mo. 38 cts.
" Primary History of Europe, 216 pages, 18mo. 38 cts.
" Do. Do. of Africa, in preparation.
" Do. Do. of Asia, including Bible History.
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" Modern History, " " " $1 18.
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" Pictorial History of France, 80 cts.
" Pictorial History of England, 80 cts.
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Do. Primary School Pronouncing Dictionary. New Edition, revised. 16mo. square, 40 cts.
Do. Dictionary. Pocket Edition, 32mo. emb'd plain, 50 cts.
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SCHOOL FOR MORAL DISCIPLINE. The undersigned proposes to open a School immediately after the Christmas holidays, at City Point, opposite Fort Independence, commanding a beautiful view of the harbor, islands and shipping, aud enjoying a most pure and exhilarating atmosphere; and he trusts that the experience he has had under the Rev. E. M. P. Wells, will insure him the confidence and patronage of the public.

Moral Education is the peculiar object of this School; to educate boys, not as if they were physically, but morally, men; men in infancy; and to teach them to act now on the same principles which they must or ought to act on in future life; to form, (or, if need be, to *re*-form,) a moral charncter; to treat them as possessing a soul as well as a body, a heart as well as an intellect; and as if existing not for this world, but in this world for another; not only to give power to the intellect, but to direct it; not simply to have the intellect under the control of the heart, but to bring that heart under the influence of those great moral principles which form the Government of God.

In Intellectual Education the object is to teach the pupil to think, to reason, to investigate, to discover for, and teach himself, rather than to write down on the voluminous pages of the memory the acquirements of others, without making them his own.

Physical Education is a principal subject of practical as well as theoretical attention, in food, exercise, air, bathing, the organs, and the habits. It is considered important, not simply for its effects on the body, but chiefly for its effects on the mind. Many of the vices in life arise from a neglect of Physical Education.

Exercise is taken regularly three times a day, Sundays not excepted.

Daily Bathing, in sea water, is strictly attended to.

STUDIES.—The regular studies are the Elementary and Higher Branches requisite for a thorough English Education, including Singing, Book-Keeping, Exchanges and Navigation.

Extra studies are the Ancient and Modern Languages, Instrumental Music and Drawing.

The Government is moral suasion, rather than physical force. The object is to show the reason for obedience and thus lead the mind to approve of, and pursue, the good; never to indulge, but always to be kind; never to be severe, but always to be strict; to obtain unqualified obedience, by request, if possible, but always to obtain it; and, in this case, not to accomplish it by the infliction of sudden pain or fear, but by a gentler, yet longer process; the privation of play, of conversation, of familiar social intercourse with the instructors. We wish not to punish evil, but to cure it; and better yet, if possible, to prevent it. For this purpose, the boys are always with some member of the government, or one of the instructors. At study, at play, at meals, at rest, by night and by day, the boys are always with the Superintendent or a teacher.

CONDITIONS.—Boys are received for a period of not less than six months, nor under the age of nine years. The boys, while members of the school, must be wholly under the direction of its government. The parents and guardians are requested to satisfy themselves fully respecting the school, and determine whether they can give up their boys wholly to its management for the time specified.

The expenses are $3 50 per week. The first quarter is to be paid in advance. As a boy is not to be received for a less term than six months, so the full expenses of the six months are to be paid. All expenses for board, tuition, books, (except for extra studies) stationary, washing, mending, medical attention, &c., are included in the foregoing charge.

Extra studies, $5 per quarter, for each branch, (in classes) except Music and Drawing, which are $10 per quarter.

The School is under the supervision of a Visiting Committee, consisting of Rev. E. M. P. Wells, Rev. Alexander H. Vinton, D. D., Rev. William Croswell, D. D.

REFERENCES.—The gentlemen of the visiting Committee. WILLIAM BRADFORD.

☞ All communications should be addressed to WILLIAM BRADFORD, Principal of School for Moral Discipline, City Point. Jan6,1849,tf

LIGHTNING RODS.—Orders for A. M. Quimby's improved lightning rods, addressed to him at his residence in 27th St., between 2d and 3d Avenues, New York, will receive immediate attention. When the building to be protected is at a considerable distance, a description of the same, including one or two rough sketches, such as a plan of the roof, showing the position of the chimnies, ridges, &c., is required, and the rods and fixtures are then forwarded, with written directions for putting them up. March 24—tf

ORGAN BUILDING.—The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description, with all modern improvements, at low prices.

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Also to Nathan Smith, Esq., New Haven, Conn.; Robert Trotter, Esq., of the Royal Bank, Liverpool; and James Wilson, Esq., Banker, Inverness.

Inverness, Nov. 24, 1848—1y1tmi.3tm4p

CHURCH SCHOOL FOR YOUNG LADIES, under the supervision of the Pastor of the Church of the Holy Communion, MISS AYRES, Principal. No. 54 West Twenty-first Street, New-York.

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REFERENCES:
L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. Sept. 2—tf